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ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

For the year ending 31st March 1907.

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PROGRESS REPORT

OF

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

FOR THE YEAR ENDING 31ST MARCH 1907.

PART I.

I. OFFICE ROUTINE.

From the 14th April to the 21st December 1906 I officiated for Mr. J. H. Marshall as Director-General of Archæology in India. **Preliminary Remarks.** This necessitated my leaving my own office in charge of Mr. D. R. Bhândarkar, my Assistant, who carried on the extra duties in addition to his own. This was not altogether to his advantage, for, during this period, and the six months in 1905 when he acted for Dr. Bloch in Bengal, he was losing the personal training he should have been getting. It is unfortunate for the Department that there are not more assistants in training, not only to provide men capable of acting for a Superintendent who goes on leave, but to succeed them when vacancies occur. It saves the loss of a year or two in each case, during which a new man, on the higher rate of pay, is learning his work, and for the most part without an instructor.

2. Our office staff, for part of the year, has been very weak. The head draftsman left on long sick leave on the 24th October, and the new draftsman-photographer took sick leave on the 15th August and eventually resigned on the 22nd December. This left us with but three hands, viz. a clerk, a draftsman, and a photographic assistant. The draftsman I was obliged to give to Mr. Bhândarkar to accompany him on tour. Our clerical work is becoming too much for one man, and that without a typewriter. My most diligent and steady worker is the clerk, Mr. Nārāyan Mahādeva.

3. During the monsoon recess the usual office work was carried out under the superintendence of Mr. Bhândarkar, and consisted of the preparation of the Progress Report, the examination of inscriptions, the scrutiny and passing of estimates for conservation, the developing of negatives and preparation of prints, nearly twelve hundred, and attention to correspondence. **Work at Head-quarters.**

II. THE YEAR'S WORK.

4. My own work, during the official year 1906-07, covers the few days between the 1st of April and the 14th, when I took over charge from Mr. Marshall, and the period from the 21st of December, when I relinquished the same, to the 31st of March, which, after deducting the Christmas holidays, left but little over three months, too short a period in which to do all I wished. It is not always possible to follow closely to the programme as detailed in my previous Progress Report. Unexpected calls upset it. I was then obliged to visit Bassein, in connection with the work being carried out by the Agricultural Department, in order to settle on

the spot, with the Executive Engineer and the Government Economic Botanist in charge, the necessary measures of conservation needed for the safety of the old Portuguese remains there. A proposal to remove certain inscription slabs from their present positions in the old Portuguese fort of Revdaṇḍā necessitated a visit to that place, and a visit to the Elephanta Caves was made in connection with an estimate for the rebuilding of the columns in the same. Whilst passing backwards and forwards through Bombay in visiting these places, I was able to attend an important meeting of the Committee of the Prince of Wales Museum. The work in progress at Bijāpur then required a visit to that place. I had, a short time previously, been asked by Mr. Jardine, Political Agent in Bundelkhand, to look up the work going on at the Khajarāha temples, and this was my first opportunity of doing so. On return from Khajarāha in Bundelkhand, it saved time to take up what work lay between that place and head-quarters, so I visited Chitorgarh to inspect the completed Jaina tower. The last time that I saw it, it was nearly finished, and was swathed in bamboo scaffolding. From here I visited the Dhamnār Caves, in Indore territory, as the Darbār had asked for advice regarding them. Thence I went on to Bhopāl to consult with the State Engineer regarding the erection of a permanent shelter for the sculptures gathered together at the Sānchi *stūpa*. My tour to Gujarāt was, therefore, postponed, and was made after the close of the official year under report. The short touring season put Brāhmaṇābād out of the question altogether. Remarks upon the places visited will be found in Part II.

5. Superintendent's Diary.

1906.		
April	14th	... Received charge of the office of Director-General of Archaeology in India.
December	21st	... Delivered over charge of the office of Director-General of Archaeology to Mr. Marshall, and received charge of that of Superintendent, Archaeological Survey, from Mr. D. R. Bhāndārkar in the forenoon.
	22nd to 23rd	... At Bombay with Mr. Marshall.
24th to 1st	January	... Christmas holidays.
1907.		
January	2nd	... Returned to Head-quarters, Poona.
	14th	... Left Poona for Bombay.
	15th	... Visited the Bassein Fort with the Executive Engineer and Mr. Gammie, Government Economic Botanist, to settle about the conservation of the old Portuguese ruins there.
	16th	... Attended the Prince of Wales Museum Committee meeting.
	18th	... Visited the Elephanta Caves in connection with certain proposed conservation work.
	21st	... At Alibāg, from which the old Portuguese remains at Revdaṇḍā and Korlāi Forts were inspected and notes were made of all conservation measures necessary.
	24th	... Returned to Poona.
(At Head-quarters, Poona.)		
February	5th	... Started for Bijāpur.
	5th to 9th	... At Bijāpur inspecting work in progress and arranging for work for ensuing year.
	9th	... Returned to Poona.
(At Head-quarters, Poona.)		
	14th	... Started for Harpālpur <i>en route</i> to Khajarāha.
	20th to 21st	... In camp at Khajarāha with the Political Agent examining the work in progress on the old temples there.
	25th to 26th	... At Chitorgarh inspecting the Jaina tower, the restoration work on which has just been completed.
March	3rd to 6th	... Camped at Chandwāsā in Indore territory exploring the Dhamnār Caves, having been asked by the Indore Darbār to advise upon their conservation.
	9th to 11th	... At Bhopāl and Sānchi interviewing the State Engineer with reference to a proposed shelter at the latter place for the accumulation of images around the <i>stūpa</i> .
	12th	... Returned to Poona.

6. Mr. Bhāndārkar spent the touring season in Rājputānā, continuing his search for remains in order to compile the much-needed lists of monuments in that province. His notes, photographs, and inscription impressions should, when completed, furnish us with abundant material for compiling an exhaustive and satisfactory list for Rājputānā. The compilation may now be begun for those States whose treasures have been examined. His investigations have brought to light some exceedingly interesting ruins which he describes in Part II.

7. Assistant Superintendent's Diary.

1906.

April	1st to 2nd	... At Vāsā.
	3rd	... Left Vāsā for Bhārjā.
	4th to 6th	... At Bhārjā, from where visited Kāyadrā.
	7th	... Left Bhārjā for Sāntpur.
	8th to 12th	... At Sāntpur.
	14th	... Returned to Head-quarters, Poona.
September	13th	... Went to Kārle and came back.
November	20th	... Left Poona for Bombay.
	21st to 24th	... At Bombay.
	26th	... Arrived at Sāntpur.
December	27th to 4th	... At Sāntpur; from here visited Pāṭnārāyaṇ.
	6th to 15th	... At Dilwārā.
	17th	... Arrived at Anādrā.
	18th to 25th	... At Anādrā.
	27th	... At Khareḍī.
	28th to January 6th.	Christmas holidays.

1907.

January	7th	... Left Khareḍī for Jodhpur.
	8th to 20th	... At Jodhpur; from here visited Maṇḍor and Arnā.
	22nd	... At Keru.
	24th to 26th	... At Ghaṇṭīālā.
	28th to 30th	... At Teori.
	31st	... Arrived at Osia.
February	1st to 13th	... At Osia.
	16th to 21st	... At Jodhpur.
	23rd	... At Kāpardā.
	25th	.. At Buchkalā.
	27th to 28th	... At Pipād.
	2nd	... Arrived at Gachhipura.
March	5th to 8th	... At Kaṇsariā.
	9th	... At Parbatsar.
	10th	... At Manglānā.
	13th to 14th	... At Makrāṇā.
	17th	... Arrived at Bārmer.
	22nd to 24th	... At Hātmā.
	25th	... Reached Junā.
	29th to 31st	... At Choṭṭan.

Photographs taken during 1906-1907.*

Serial Number.	Locality.	Title of Photographs.			Size of Negative.
2694	Elephanta	..	Caves, exterior of eastern chapel	... ..	12 x 10
2695	Do.	...	Do. pillar in main hall	... ..	"
2696	Do.	...	Do. the <i>trimūrti</i>	... ..	"
2697	Do.	...	Do. a pillar in the main hall	... ..	"
2698	Do.	...	Do. loose sculpture from — Dwarf and portions of 2 other figures	... ..	"
2699	Do.	...	Do. Mahishāsura-mardani sculpture	... ..	"
2700	Do.	...	Do. Brahmā sculpture	... ..	"
2701	Do.	...	Do. sculpture with curled wig	... ..	"

* The list of photographs and impressions of inscriptions taken in April last, though, strictly speaking, they cannot be included in this Progress Report which is for the year ending 31st March 1907, is here inserted, as it would be very inconvenient to reserve it for next year.

Serial Number.	Locality.	Title of Photographs.	Size of Negative.
2702	Revdandā	Fort at, Church of the Jesuits	12 × 10
2703	Do.	Do. Church of Dominicans	"
2704	Do.	Do. ruined building beside the last	"
2705	Do.	Do. Church of St. Xavier	"
2706	Do.	Do. St. Barbara's Tower, from south-west	"
2707	Do.	Do. do. north-west	"
2708	Do.	Do. inner south or sea-gate	"
2709	Do.	Do. inscription in wall of sea-gate	"
2710	Do.	Do. sculpture outside the do.	"
2711	Do.	Korlāi Fort, Portuguese inscription	"
2712	Do.	Do. do.	"
2713	Chitorgarh	Jaina tower restored, from south-east	"
2714	Do.	Do. do. south	"
2715	Do.	Do. central panel of ceiling of pavilion	"
2716	Do.	Do. sculptured stones near	"
2717	Dhamnār Caves...	General view of Caves Nos. I to VII	"
2718	Do.	Cave No. VI	"
2719	Do.	Cave No. VIII	"
2720	Do.	Cave No. VIII, interior	"
2721	Do.	Cave No. X	"
2722	Do.	Cave No. XI, entrance doorway	"
2723	Do.	Do. pillar in back corridor	"
2724	Do.	Do. north-west corner of back corridor	"
2725	Do.	Cave No. XII, front	"
2726	Do.	Cave No. XIII	"
2727	Do.	Do. corner	"
2728	Do.	Do. doorway of cell	"
2729	Do.	Do. Buddha	"
2730	Do.	Group of open-air <i>dagobas</i>	"
2731	Do.	Monolithic temple, entrance	"
2732	Do.	Do. front	"
2733	Do.	Do. do. from above	"
2734	Do.	Do. from above at north-west corner	"
2735	Do.	Do. back doorway	"
2736	Do.	Do. shrine behind the temple	"
2737	Do.	Do. sculpture in same shrine	"
2738	Do.	Do. sculpture in shrine on south	"
2739	Chandwāsā	Doorway of an old temple in the village	"
2740	Ahmedābād	Rājpur mosque, stacked stones	6½ × 4½
2741	Do.	Sculptured temple stone	"
2742	Paṭṭaṇ	Temple of Somanātha, north side, west end	"
2743	Do.	Do. do. east end	"
2744	Do.	Do. west side	"
2745	Do.	Do. south side, west end	"
2746	Do.	Do. general view of from the south-east	"
2747	Do.	Do. do. north-east	"
2748	Do.	Do. interior	"
2749	Do.	Do. do. (another)	"
2750	Do.	Do. south wall showing older temple	"
2751	Do.	Do. Inscription inside	"
2752	Do.	Do. south side, east end	"
2753	Do.	Do. Entrance doorway	"
2754	Do.	Do. Sculpture on south wall of shrine	"
2755	Do.	Do. back of second temple, behind the last	"
2756	Do.	Do. memorial pillar near by	"
2757	Baṭwā	Tomb of Kutb Alam	"
2758	Surat	Domes of the English tombs	"
2759	Do.	Do. Dutch tombs	"
2760	Kāyadrā	Side view of temple of Kāśī-Viśveśvara	8½ × 6½
2761	Do.	Porch of same	"
2762	Do.	Temple of Āpeśvara from south-west	"
2763	Do.	Do. do. north-west	"
2764	Mungthālā	Side view of temple of Madhusūdana from north	"
2765	Do.	Torana in front of temple enclosure from south-west	6½ × 4½
2766	Hṛishikeśa	Front of temple of Hṛishikeśa	8½ × 6½
2767	Do.	Back of same	"

Serial Number.	Locality.	Title of Photographs.	Size of Negative.
2768	Girvad	General view of temple of Pātanārāyaṇa from south-west ...	8½ × 6½
2769	Do.	Front of same ...	"
2770	Mount Abu	Samavasaraṇa from Vimala Śā's temple ...	"
2771	Do.	General view of temple of Vasishṭha from south-east ...	"
2772	Do.	Porch of same ...	"
2773	Anādrā	General view of temple of Karoḍi Dhaj from east ...	"
2774	Do.	Do. do. from north-east ...	"
2775	Do.	Small shrine to north of Karoḍi Dhaj from south-east ...	6½ × 4½
2776	Do.	Shrine door of Karoḍi Dhaj ...	"
2777	Do.	Small shrine at the back of Karoḍi Dhaj from east ...	"
2778	Do.	General view of temple of <i>trimūrti</i> at Devāṅgana ...	8½ × 6½
2779	Do.	Bust of <i>trimūrti</i> ...	"
2780	Do.	Image of Narasiṃha ...	6½ × 4½
2781	Do.	Do. of Buddhāvātāra ...	"
2782	Do.	Do. of Varāha ...	"
2783	Asāvā	General view of temple of Devakshetra ...	8½ × 6½
2784	Do.	Interior of same ...	"
2785	Do.	Tower of same from south ...	6½ × 4½
2786	Do.	Small shrines to north of Devakshetra from north-east ...	"
2787	Mandor (Jodhpur State).	General view of Rao Chuṇḍaji's <i>thadā</i> near Pañch-kunḍa ...	"
2788	Do.	General view of Jaina temple in Junāgarh from south-west ...	8½ × 6½
2789	Do.	Do. do. from south-east ...	"
2790	Do.	Pillars from <i>mandapa</i> of ...	6½ × 4½
2791	Do.	Basement mouldings of old temple ...	8½ × 6½
2792	Do.	Front of old <i>torana</i> jamb ...	"
2793	Do.	Do. another near it ...	6½ × 4½
2794	Do.	Māhārāja Ajitsinghji's tomb from south ...	8½ × 6½
2795	Do.	Do. Jasvantsingh's from north-west ...	"
2796	Arṇā	General view of old temple from north ...	6½ × 4½
2797	Do.	Do. do. from front ...	"
2798	Do.	Small shrine from south-west ...	"
2799	Do.	General view of <i>paliyā</i> stones ...	8½ × 6½
2800	Ghaṇṭiālā	View of <i>kirtistambha</i> ...	"
2801	Do.	Do. memorial stones with <i>kirtistambha</i> ...	"
2802	Do.	Memorial pillar to north of village ...	6½ × 4½
2803	Do.	Another pillar ...	"
2804	Do.	Third pillar near same ...	"
2805	Do.	General view of Mātā ki Sāl from south-east ...	"
2806	Teori	Front of Khokrimātā's temple ...	8½ × 6½
2807	Do.	Khokrimātā's temple from north-east ...	"
2808	Do.	Wall mouldings of Jaina temple ...	"
2809	Osiā	Temple No. 1—general view from south-east ...	"
2810	Do.	Do. do. from west ...	"
2811	Do.	Pillars of porch and shrine door of same ...	6½ × 4½
2812	Do.	Do. of small shrine to north-west of main temple ...	"
2813	Do.	Temple No. 2—general view from south-east ...	"
2814	Do.	Do. do. south ...	8½ × 6½
2815	Do.	Shrine door of same ...	6½ × 4½
2816	Do.	Temple No. 3—general view from south-east ...	"
2817	Do.	Do. do. south-west ...	"
2818	Do.	Shrine door of same ...	8½ × 6½
2819	Do.	Temple No. 4—general view from south-west ...	6½ × 4½
2820	Do.	Do. No. 5 from south ...	"
2821	Do.	Front of same ...	"
2822	Do.	Temple No. 6 front of from south-east ...	8½ × 6½
2823	Do.	Do. from south-west ...	6½ × 4½
2824	Do.	Temple No. 7 of Sūrya—view from north ...	8½ × 6½
2825	Do.	Do. do. north-west ...	"
2826	Do.	Do. do. south-west ...	"
2827	Do.	Shrine door of same ...	"
2828	Do.	Pillars from <i>mandapa</i> of ...	6½ × 4½
2829	Do.	Temple No. 8—Śaiva temple from north ...	"
2830	Do.	Do. No. 9—temple of Devī from south-west ...	"
2831	Do.	Image of Kubera in shrine of same ...	"
2832	Do.	Pillars from <i>mandapa</i> of same ...	8½ × 6½
2833	Do.	Jaina temple, view from south-east ...	"
2834	Do.	Do. from north-west ...	"
2835	Do.	Pillars of porch of same ...	6½ × 4½

Serial Number.	Locality.	Title of Photographs.	Size of Negative.
2836	Osiā	Small shrine to east of main temple from south-west ...	6½ × 4¾
2837	Do.	Do. west do. from east ...	"
2838	Do.	Torana in front of same from west ...	"
2839	Do.	Mandapa before the torana ...	8½ × 6½
2840	Do.	General view of Vaishṇava temple from south-east ...	6½ × 4¾
2841	Do.	Do. do. from south-west ...	"
2842	Do.	Shrine door of same ...	8½ × 6½
2843	Do.	Sachiyāmātā's temple—general view from south-west...	6½ × 4¾
2844	Do.	Do. do. from north-west ...	8½ × 6½
2845	Do.	General view of temple close to Sachiyā, from south-east.	"
2846	Do.	Shrine door and pillars of porch of same ...	6½ × 4¾
2847	Do.	Small shrine facing north, from north-east ...	"
2848	Do.	Do. do. from west ...	"
2849	Do.	Shrine door and porch of same ...	"
2850	Do.	Small shrine facing south, from south-west ...	"
2851	Do.	Wall of same from south-east ...	"
2852	Do.	Old temple to north-west of Sachiyā, from north-west .	"
2853	Do.	Small shrine to south of village ...	"
✓ 2854	Do.	View of kunda behind temple of Sūrya ...	8½ × 6½
2855	Kāpardā	General view of Jaina temple from south ...	"
2856	Do.	An old shrine door of small temple ...	6½ × 4¾
2857	Buchkalā	Temple of Pārvatī from south-east ...	8½ × 6½
2858	Do.	Do. from north-west ...	"
2859	Do.	Shrine door of same ...	6½ × 4¾
2860	Do.	Temple of Mahādeva from south-east ...	8½ × 6½
2861	Do.	Do. from north-west ...	"
2862	Pipād	Side view of temple of Piplādmātā ...	"
2863	Do.	View of kunda from south-east ...	"
2864	Do.	Interior of Vaishṇava temple ...	"
2865	Kiṇsariā	Side view of temple of Mātā Kaivāsa ...	"
2866	Khijārpur	Front view of old temple from north-east...	"
2867	Do.	View of same from south-west ...	6½ × 4¾
2868	Maglāṇā	View of old step well ...	8½ × 6½
2869	Kirādū	Temple of Someśvara from south-east ...	"
2870	Do.	Do. from north-east ...	"
2871	Do.	Do. from south-west ...	"
2872	Do.	Interior showing shrine door ...	"
2873	Do.	Do. from another point ...	"
2874	Do.	Small temple to north of Śaiva temple, from south-west.	6½ × 4¾
2875	Do.	Do. do. from east ...	"
2876	Do.	Second small temple near same, from south-east ...	"
2877	Do.	Do. do. from south ...	"
2878	Do.	Another near same ...	"
2879	Do.	Shrine door of same ...	"
2880	Do.	Large ruined Vaishṇava temple from south-east ...	8½ × 6½
2881	Do.	Do. do. from south-west ...	"
2882	Do.	General view of same, from north-west ...	"
2883	Do.	Pillars of mandapa of same ...	"
2884	Junā	General view of principal Jaina temple from south-west.	"
2885	Do.	Interior of same ...	"
2886	Do.	View of temple behind same ...	"
2887	Do.	Shrine door of do. ...	"
2888	Do.	Small Jaina temple from north-west ...	6½ × 4¾
2889	Do.	Do. from north ...	"
2890	Chohṭan	General view of old temples from east ...	8½ × 6½
2891	Do.	Temple of Lakuliśa from south-east ...	"
2892	Do.	Do. from south-west ...	"
2893	Do.	Interior of Śaiva temple to south of Lakuliśa ...	"
2894	Do.	Uppermost temple—general view from north ...	"
2895	Do.	Interior of same ...	"
2896	Sānchor	Front of old mosque ...	"
2897	Do.	Back of same ...	"
2898	Bhinmāl	General view of Jagāmḍerā from south-west ...	"
2899	Do.	Do. do. from south-east ...	"
2900	Do.	View of Ahilyā kunda ...	6½ × 4¾
2901	Do.	General view of Jākob talāva ...	"
2902	Do.	Image of Yaksha on Jākob talāva ...	"
2903	Do.	General view of Ghazni Khan's tomb from south-east...	"
2904	Do.	View of Dādeli well ...	"
2905	Do.	Jaina arch in wall of outlet sluice of Jākob talāva ...	"

Inscriptions copied during 1906-07.

Serial Number.	Place.	Position of Inscription.
2274	Kāyadrā	... On slab near temple of Kāśīviśveśvara.
2275	Do.	... Do. do.
2276	Hrishikeśa	... On pillars, &c.—one lot.
2277	Mādhūsūdana	... On slab near <i>torana</i> of temple.
2278	Munṅthālā	... On pillars &c., in temple of Mahāvīra—one lot.
2279	Do.	... On slab in S. wall of temple of Mahādeva.
2280	Do.	... Do. N. wall do.
2281	Girvaḍ	... On slab in temple of Pāṇanārāyaṇa.
2282	Do.	... Do. do.
2283	Mount Abu	... From temple of Vimala Śā—one lot.
2284	Do.	... Do. Tejapāla do.
2285	Do.	... Do. Vasishtha—two inscriptions.
2286	Do.	... On slab in temple of Achalēśvara,
2287	Do.	... On slab in wall of well behind temple of Achalēśvara.
2288	Do.	... Do. in <i>pujārī's</i> house, near temple of Achalēśvara.
2289	Jodhpur	... Stone lying in Historic Office, originally from Budhatrā near Jālor.
2290	Do.	... Do. do. fort wall of Jodhpur.
2291	Do.	... Do. do. Goṭhmānglod.
2292	Do.	... Do. do. L a d n a n , Nāgaur District.
2293	Do.	... Do. do. Mandor.
2294	Do.	... Stone in Munshi Deviprasād's house, originally from Maglāṇā, Parbatsar District.
2295	Do.	... Stone in Munshi Deviprasād's house, originally from Hasti-Kuṇḍi.
2296	Arṇā	... On pillar in hall of Nandādevi.
2297	Do.	... On memorial stone.
2298	Ghaṇṭiālā	... Slab fixed in wall of Mātā ki sāl.
2299	Do.	... On east side of <i>kirtistambha</i> .
2300	Do.	... On west of do.
2301	Do.	... From memorial stones—one lot.
✓ 2302	Osiā	... Slab built in wall of <i>maṇḍapa</i> of Jaina temple.
2303	Do.	... On back wall of main shrine Sachiyāmātā's temple.
2304	Do.	... On wall in <i>pradakṣhīṇa</i> at the back.
2305	Do.	... On pillars in <i>maṇḍapa</i> of Sachiyāmātā's temple—one lot.
2306	Do.	... On pillar in structure behind do.
2307	Do.	... Do. another.
2308	Do.	... On wall of <i>dharamaśālā</i> in front of Sachiyāmātā's temple.
✓ 2309	Do.	... From memorial stones—one lot.
2310	Buchkalā	... On pilaster in temple of Pārvatī.
2311	Do.	... Another near same.
2312	Kinsariā	... From old temple on top of hill.
2313	Makrāṇā	... From old step-well.
2314	Kirādū	... On south pillar in temple of Somanātha.
2315	Do.	... Do. do.
2316	Do.	... On north pillar in do.
2317	Do.	... Do. do.
2318	Junā	... On seat of image of Devī.
2319	Do.	... On pillar in <i>maṇḍapa</i> of Jaina temple.
2320	Do.	... Do. do. same temple.
2321	Do.	... Do. do. do.
2322	Do.	... Do. do. do.
2323	Chohtan	... On porch of temple of Lakulīśa.
2324	Do.	... From loose stones from same temple.
2325	Do.	... On pillar in <i>maṇḍapa</i> of another Śaiva temple.
2326	Do.	... Do. do.
2327	Sānchor	... On central <i>mehrab</i> in old mosque—two inscriptions.
2328	Do.	... On pillars in the same mosque—two inscriptions.
2329	Do.	... On <i>palīyā</i> stone lying near well.
2330	Do.	... Stone built in water cistern near well.
2331	Do.	... On pillar behind <i>kacheri</i> —two inscriptions.

Serial Number.	Place.	Position of Inscription.
2332	Bhinmāl	... On pillars lying in compound of Nilakaṇṭha Mahādeva—two inscriptions.
2333	Do.	... On pillar lying near Ghazni Khan's tomb, on north bank of Jākob talāva.
2334	Do.	... On pillar near Jaina temple.
2335	Do.	... Do. another Jaina temple.
2336	Do.	... On pillars in rest-house of Varāha's temple—one lot.
2337	Do.	... On pillar lying near Jagāmḍerā.
2338	Do.	... On pillar in <i>Sagar kacheri</i> .
2339	Do.	... Do. in enclosure of Mahālakshmi's temple.

8. No drawings were made during the year other than rough sketches to accompany conservation notes. Old drawings in pencil, already listed, were inked in.

Drawings.

III. CONSERVATION, BOMBAY.

9. The following is a statement of conservation works carried out in the Bombay Presidency during the financial year 1906-1907. It is compiled from the annual list sent in by the Examiner, Public Works Accounts, Bombay, and lists forwarded by the Superintending Engineers.

Northern Division.

	Rs.	a.	p.
Presidency—			
Bombay—Maintenance and repairs to caves of Elephanta	...	2,252	8 6
Do. Current repairs to Custodian's quarters	...	94	5 3
Do. do. Assistant Custodian's quarters	...	14	10 11
Do. Providing additional benches at tables at caves.	...	203	2 4
Thānā District—			
Kanheri—repairs to the caves	...	65	0 6
Kondivte—repairs to the caves	...	19	10 7
Ambiwali—repairs to the caves	...	30	0 0
Kotali—repairs to the caves and Fort	...	29	12 0
Lonād—repairs to old temple	...	21	3 0
Bassein—repairs to the fort and Portuguese remains	...	100	3 5
Thānā—repairs to graves of two chiefs of Salsette in the English Church	...	7	3 0
Wāshāle—repairs to caves in Mokhādā Petā	...	9	3 0
Kalyān—repairs to Mohotabar Khān's tomb and Kālī masjid	...	49	15 6
Broach District—			
Broach—repairs to Dutch tombs	...	24	6 7
Kairā and Panch Mahāls District—			
Chāmpāner—current repairs to Jāmi masjid	...	59	12 11
Do. do. Naginā masjid	...	30	2 7
Do. do. Kevadā masjid	...	17	14 0
Do. do. Wādrā masjid	...	40	4 8
Do. do. Nawāj masjid	...	19	6 0
Do. do. Rauza near Patār tank	...	10	0 0
Do. do. gateway at	...	24	10 6
Do. do. the three arched gates in front of the Local Fund Dharmasāla	...	22	5 1
Do. maintaining watchman for Jāmi masjid	...	72	0 0
Hālol, current repairs to tomb of Sikandar Shāh	...	8	1 4
Ahmedābād District—			
Ahmedābād—maintaining watchman for Archæological buildings	...	156	0 0
Do. ordinary repairs to Mir Abu Turāb's tomb	...	44	15 6
Do. do. to Dādā Harir's mosque and tomb	...	49	8 0
Do. do. to Rānī Sipri's mosque and tomb	...	139	7 0
Do. do. to Muhāfiz Khān's mosque	...	79	11 0
Do. do. to tombs of Queens of Ahmed Shāh	...	49	7 6

Ahmedābād District—*continued*.

Rs. a. p.

Ahmedābād—ordinary repairs to Haibat Khān's mosque	...	...	59	13	0
Do. do. Qutb Shāh's mosque	...	...	59	9	3
Do. do. Bibiji's masjid at Rājpur-Hirpur	...	...	49	11	0
Do. do. Achyut Bibi's mosque	...	...	68	14	6
Do. do. Gaikwād's Haveli	...	...	49	4	6
Do. do. Dastur Khān's masjid	...	...	49	15	0
Do. do. Sayyid Alam's masjid	...	...	49	1	6
Do. do. Shāhapur or Kazi M. Chisti's mosque	...	...	49	12	6
Do. do. Sayyid Usman's mosque and tomb	...	...	59	14	0
Do. do. Shāh Alam's tomb	...	...	200	4	9
Do. do. Shāh Khupai masjid	...	...	49	4	3
Do. do. Phati masjid	...	...	69	15	3
Do. do. Daryā Khān's tomb	...	...	29	13	6
Do. do. Malik Alam's mosque	...	...	49	8	0
Do. do. Bābā Lului's mosque	...	...	49	12	6
Do. do. Malik Isan-ul-Mulk's mosque	...	...	49	0	6
Do. do. Ahmed Shāh's mosque	...	...	99	14	0
Do. do. Siddi Sayyid's mosque	...	...	79	11	3
Do. do. Queen's mosque at Sārangpur	...	...	59	11	0
Batwā—ordinary repairs to Burhan-ud-din Kutb Alam's tomb	...	...	48	4	6
Dholkā, ordinary repairs to Jāmi masjid	...	...	99	4	6
Do. special repairs to do.	...	...	1,503	14	2
Do. do. to pavilion on the south side of Khān masjid	...	...	1,821	0	8
Do. do. to do. north side of do.	...	...	1,709	2	3
Do. ordinary repairs to mosque of Balol Khān Kazi	...	...	99	6	3
Do. Re-erecting two <i>minārs</i> at do.	...	...	267	12	4
Sarkhej—ordinary repairs to Muhammadan ruins at	...	...	350	7	6
Do. special repairs to Harem	...	...	2,467	15	7
Do. ordinary repairs to do.	...	...	119	14	9
Do. do. tomb of Shekh Ahmed Khatu Ganj Baksh	...	...	49	11	9
Do. do. pavilion before the do.	...	...	49	8	0
Do. do. the great mosque	...	...	59	7	0
Do. do. tomb of Muhammad Bigarah	...	...	39	8	0
Do. do. tomb of Bibi Rājbaī	...	...	39	9	0

Central Division.

Poona District—

Karli—ordinary repairs to the caves	...	...	532	4	10
Junnar—ordinary repairs to the caves	...	...	68	6	0
Bhājā—ordinary repairs to the caves	...	...	93	4	9
Koregāon—ordinary repairs to monument	...	...	183	3	0
Beḍsā—ordinary repairs to the caves	...	...	99	7	4

Sholāpur District—

Velāpur—removing a <i>vīragal</i> from Velāpur to Bārsi Road Railway Station	35	0	1
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Nāsik District—

Nāsik—ordinary repairs to Pāṇḍu Lenā caves	135	4	7
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East Khāndesh District—

Pāṭaṇ—repairs to temple of Maheśvara	151	2	5
Sangamesvara—repairs to temple of Mahādeva	47	8	0

Southern Division.

Bijāpur District—

Bijāpur—ordinary repairs to old Muhammadan buildings	...	...	2,043	6	7
Do. Restoration of Jami masjid	...	...	2,868	4	5
Do. do. of the Ibrāhīm Rauza	...	...	4,149	0	9
Do. do. of Gol Gumbāz	...	...	3,993	6	10
Badāmī—maintaining a caretaker for the caves	...	...	75	0	0
Do. special repairs to the caves	...	...	1,301	9	2

Belgaum District—

Shedbāl—maintaining inscriptions in the temple	...	...	1	14	0
Parasgaḍ, do. do.	...	...	9	15	9

Dhārwar District—

Dambal—ordinary repairs to Dodda Basappa temple	...	...	60	0	0
Lakkundi, do. to Nanneśvara temple	...	...	49	15	9
Do. do. to Kāśivīśveśvara temple	...	...	44	15	10

	Rs.	a.	p.
Kanara District—			
Bhatkal—repairs to tomb slabs	5	0	0
Bhatkal. } Repairs to the two inscription slabs, two at Murdesvara, and			
Murdesvar. } two at Jattappa Naikanchandranatheśvara <i>basti</i> ...	11	0	0
Mirjan, Do. inscription slabs	3	15	6
Gersappa, Do. Chaturmukha <i>basti</i>	5	0	0
Ratnagiri District—			
Rajapur—fixing a marble tablet to the old English factory ...	59	14	0
Kolaba District—			
Cheul—fixing a marble tablet on the remains of the old Portuguese			
Factory	83	1	0
Raigad—repairs to Śrī Śivaji's <i>samādhi</i>	173	9	10
Satara District—			
Karad—maintaining 54 Buddhist caves	107	6	2

Indus Left Bank Division.

Hyderabad District—			
Hyderabad—caretaker for Kalhorā tombs	84	0	0

Indus Right Bank Division.

Karachi Canals District—			
Tattā—ordinary repairs to old Dabgir mosque	456	2	7
Do. caretaker for tombs on Makli Hills	109	0	0
Khudabad—ordinary repairs to Jāmi masjid	69	10	10
Do. do. Yār Muhammad's tomb	30	3	0
Miani, do. monuments at*	138	15	5
Dabb do. do.	2	0	0
Tando Alahvār do. tomb of Charles James Regnold* ...	4	4	0
Do. do. tomb of Ensign David Irvings* ...	1	4	8
Karachi—ordinary repairs to Napier Obelisk, Detention Camp, Kiamari*.	20	14	0
Total ...	31,011	2	3

10. The list of works it is proposed to take in hand during the year 1907-08 is as follows. They are listed in order of urgency :—

(From Provincial Revenues.)

	Rs.
Northern Division—	
Presidency—	
Ghārāpurī, ordinary repairs to the Elephanta Caves ...	2,050
Do. ordinary repairs to the Custodian's quarters at do. ...	100
Do. ordinary repairs to the Assistant's do. do. ...	20
Ahmedabad—	
Maintaining Caretakers for the Archæological Buildings ...	190
Kairā and Panch Mahāls—	
Champāner, Watchman's pay ...	75
Central Division—	
Poona—	
Kārli, ordinary repairs to the Caves and Custodian's pay ...	†550
Nāsik—	
Ordinary repairs to Pāṇḍu Lepā Caves and Caretaker's pay ...	134
Indus Right Bank Division—	
Karachi Canals—	
Tattā, Caretaker's pay for tombs ...	120
Indus Left Bank Division—	
Central Hyderabad Canals—	
Hyderabad, Caretaker's pay for Ghulām Shāh's tomb ...	84
Southern Division—	
Bijapur—	
Bādāmi, Caretakers pay for the Caves ...	72
Do. Completing the work of special repairs to Caves ...	55

* Omitted from the Superintending Engineer's list.

† Includes Rs. 396 on account of Custodian's pay.

Southern Division— <i>continued</i> .		Rs.
Bijāpur— <i>continued</i> .		
Bijāpur, Custodian's pay for the Museum	...	240
Do. carriage of objects to the Museum	...	200
Do. Furniture for the Museum	...	500
Do. ordinary repairs to the Nagarkhānā converted into Museum	...	269
Northern Division—		
Thānā—		
Bassein, ordinary repairs to the Fort and old Portuguese remains	...	100
Southern Division—		
Kolābā—		
Korlāi and Revdandā, special repairs to the Forts	...	1,200
Belgaum—		
Degām, special repairs to the old temple at	...	1,500
Belgaum, ordinary repairs to the 3 temples in Fort	...	1,000
Dhārwar—		
Gadag, } ordinary repairs to temples at	...	2,000
Beṭgiri, }		
Lakkundi, }		
Dambāl, }		
Northern Division—		
Ahmedābād—		
Sarkhej, special repairs to the Palace and Harem	...	3,000
Southern Division—		
Sātāra—		
Karāḍ, ordinary repairs to the Buddhist Caves	...	100
Northern Division—		
Kairā and Panch Mahāls—		
Kapaḍvanj, special repairs to the Chālukyan arch	...	370
Southern Division—		
Belgaum—		
Konnūr, ordinary repairs to 3 groups of Dolmens	...	100
Central Division—		
Khāndesh—		
Erāṇḍol, ordinary repairs to Pāṇḍava's Wāḍā	...	200
Nāsik—		
Yeolā, ordinary repairs to the Ankāi Caves	...	120
Poona—		
Bhājā, ordinary repairs to the Caves at	...	100
Beḍsā, do. do.	...	100
Northern Division—		
Ahmedābād—		
Dholkā, ordinary repairs to Balol Khān Kazi's mosque	...	100
Do. ordinary repairs to Jāmi Masjid	...	100
Ahmedābād, special repairs to Muhāfiz Khān's mosque	...	150
Do. special repairs to the tombs of Queens of Ahmad Shāh	...	750
Do. special repairs to the Phutī masjid	...	120
Do. special repairs to the Achyut Bibi's mosque and tomb	...	750
Southern Division—		
Ratnāgiri—		
Dābhol, ordinary repairs to the mosque	...	104
Do. special repairs to the mosque	...	897
Central Division—		
Nāsik—		
Sinnar, ordinary repairs to the Aesvara temple	...	30
Ahmednagar—		
Pedgāon, ordinary repairs to the temple of Lakshmi-Nārāyaṇa	...	25
Ahmednagar, ordinary repairs to Damri Masjid	...	25
Southern Division—		
Bijāpur—		
Bijāpur, ordinary repairs to the old Muhammadan Buildings	...	2,000

Central Division—			Rs.
Poona—			
Lohgaḍ	} ordinary repairs to the Forts at	... ..	250
Visāpur			
Rājmaḥi			
		Total	19,840
(From Imperial Revenues.)			
Southern Division—			
Bijāpur—			
Bijāpur, completing the cornice on the south side of Gol Gumbāz		...	2,578
Do. restoration of the Ibrāhim Rauza		...	3,975
Indus Right Bank Division—			
Central Hyderābād Canals—			
Brāhmaṇābād	} excavations at	... ..	2,000
Vijnot			
Northern Division—			
Broach—			
Broach, repairs to the old Jāmi masjid		... ..	1,000
		Total	9,553

IV.—BOMBAY—NATIVE STATES.

11. The Political Agents, Hālār, Sorāṭh, Jhālāwād and Gohilwād Prānts, Kathiawad. Kāthiāwād, report that no works of conservation were carried out under their charge.
12. The Political Agent, Cutch, reports that no conservation works of archæological interest were carried out by the State during the year ending 31st March 1907. Cutch.
13. The Pālanpur, Mahi Kānṭhā, and Rewā Kānṭhā Agencies send in North Gujarat. blank returns.
14. The Political Agent, Kolhāpur and Southern Marāṭhā Country, reports that no conservation work was carried out in any of the States of the Southern Marāṭhā Country during the year ending 31st March 1907. The information as regards the Kolhāpur State had not been received by him but had been asked for from the Diwān. Kolhapur.
15. The Political Agent, Sāvantvādi, reports that no work of conservation was carried out in that State during the year 1906-07. Savantvadi.
16. The Executive Engineer of the Kadi Division of the Baroda State has drawn up detailed estimates for the conservation of the remains of the famous Rudra Mālā at Sidhpur in North Gujarāt. I wrote of this in my Progress Report for the year ending 30th June 1905, paragraph 42. It will be a great matter to get this work carried out. These ruins, judging from their colossal nature, are the remains of a temple larger than any that now exists in India, and are associated with the great Siddharāj, the greatest of the Solanki kings. Baroda.
17. In my last year's Progress Report I drew attention to the Scrub Eradicator sold by Messrs. John Fleming and Co., Bombay. I have been favoured with reports upon it by several Executive Engineers. The Executive Engineer of Kairā and Panch Mahāls reports: "The recent use of the scrub eradicator in this district shows that the mixture only dries up an inch or so of the stem to which it is applied, but does not kill it outright, and offshoots come out from the lower parts. It is effective in killing weeds." The Executive Engineer of Sholāpur writes: "Scrub Eradicator has been continuously used by me for many years with varying success according to the degree of accessibility of the roots." Mr. Fitz-Gibbon, Superintending Engineer, Northern Division, says he experimented with the eradicator at Belgaum some years ago with unsatisfactory results. Mr. Ali Akbar, when Executive Engineer of Ahmedābād in 1903, reported that he had used the mixture at three places on the Bhadr wall without the desired effect as the roots on which it was experimented had sprung up again. Scrub Eradicator.

The Executive Engineer of Bijāpur writes : " Scrub Eradicator is already being tried in this district for the extirpation of tree growth and weeds in old masonry, and the result has been found to be fairly satisfactory. The application is, however, required to be repeated after three or four months."

18. Conservation notes, written upon the spot in detail, upon the necessary repairs to be carried out, and upon which estimates will in due course be prepared; were sent in to the

Conservation Notes.

Collectors and Executive Engineers concerned upon the (1) Bādāmi Caves, (2) the old Jami Masjid at Broach, (3) the old temples at Gadag, Lakkundi, Dambal and Betgeri in the Dhārwar District, (4) the temples at Degām and Belgaum in the Belgaum District, (5) the mosques and tombs at Chāmpāner and Hālol in the Panch Mahāls, (6) the Portuguese ruins at Revadandā and Korlāi in the Alibāg District, and (7) the buildings at Bijāpur. Some were in manuscript while the rest were printed. Copies are sent in with this report for perusal.

V.—CENTRAL INDIA.

19. The work at Māṇḍu has been at a standstill of late. After Captain Barnes' departure, as explained in my last Progress Report, things got rather mixed up. I had intended visiting the work after Mr. Marshalls' arrival from leave, when I hoped that he would have accompanied me. Major Daly had already expressed a wish to go with us, but before that time I received a telegram from him asking me to postpone the visit as plague had broken out badly at Dhār. A statement has been received from the Dhār State through the Political Agent, Bhopāwār, showing an expenditure of Rs. 26,519-5-1 upon the conservation works at Māṇḍu and Dhār during the year 1906-07.

DHAR, Maṇḍu.

20. In Part II, will be found a short account of the work proceeding upon the old eleventh century temples at Khajarāha. This is going on very satisfactorily.

BUNDELKHAND, Khajaraha.

21. After an interview with Mr. Cook, the State Engineer, Bhopāl, I find him ready to complete the work upon the *stūpa* at Sānchi mentioned in my last Progress Report, paragraph 31. I trust it will now go on to completion. A simple shelter has been designed for the protection of the sculptures gathered there, which only awaits the sanction of Her Highness the Begum. A statement of expenditure upon the Sānchi *stūpa* has been received from the Political Agent, Bhopāl, showing that an amount of Rs. 416-12-3 has been expended upon it during the year ending the 31st March 1907.

BHOPAL, Sanchi.

22. At the request of the Indore Darbār, conveyed through the Resident, I visited the old caves at Dhamnār in Central India which I photographed and made notes upon, especially for conservation purposes. Two groups of caves I have measured and plotted. See further note in Part II.

INDORE, Dhamnar Caves.

23. The Political Agent in Mālwa writes to say that the Diwān of Sailānā reports that the work on the Jaina temple at Mewāsā has been completed and the temple at Semliā is under repair.

MEWASA, Sailana.

24. The Political Agent, Bāghelkhand, reporting upon the old temple at Chandrehi, favours us with the following note : " The temple is situated in village Chandrehi on the Sone about 13 miles from Govindgarh. It consists of a temple of carved stones covered by a dome. Round the building is an uncovered platform of dry stone masonry. The building is in no immediate danger of falling down. Inside the temple and around it were lying scattered numerous carved stone images partly broken.

" The works done this year consist of collecting these images and placing them inside the temple, scraping off the white-wash, besides a jungle wood fencing round the building to keep out animals. The dry-stone platform was also repaired, the total cost being about Rs. 158. (See General Cunningham's Reports, Vol. XIII, p. 6.)

"Near it is also a building locally known as Garhi but which appears to be the remains of an old monastery. There is an inscription on a stone near the entrance and, though this part requires no repairs, other portions of the building are in a very bad condition and nothing has been done to it.

"The repairs to the former building were carried out under Sub-Overseer Mulchand according to estimates prepared under direction of the State Engineer.

"This Ghāt is at a distance of 22 miles to the north from Rewāh. It is fully described in the report of the Archæological Survey of India, Volume XXI, pages 114 and 115.

Alha Ghat.

The thing of archæological interest at the place is a large block of stone with inscriptions on it. During the year a Sub-Overseer of the Public Works Department of the State has visited the place, and plans and estimates for preservation of the inscriptions have been prepared. These are being revised. When ready the plan and estimate will be submitted for the approval of the Archæological Superintendent. The proposal is to cover the stone with a shed. The stone is reported to be cracked and is on the slope of the hill side which is stated to be in an unstable condition. Full particulars will be supplied on receipt of further report which is being called for.

"Sketches of all the temples with estimates for fencing, removing vegetation and debris, and stacking of stones have been submitted.

Amarkantak.

These are being gone into with the help of the notes on different temples in the Archæological Survey of India Reports, Volume VII. Repairs, as indicated above, will be done to the temples which are of interest as ancient monuments. Owing to a mistake the sub-overseer, who went to find out and survey Piawan, was led astray and was unable to reach the place. This will now be done."

VI.—RAJPUTANA.

25. My visit to the Dilwārā temples at Abu was made in the end of April this year and therefore does not come within the purview of the year's work. The work had changed hands, Mr. McRaith, who took over from Major Tilley having left, and Mr. Baxter from Northern India having succeeded him as Executive Engineer. The work was proceeding slowly but satisfactorily.

SIROHI, Abu.

26. The re-building of the old Jaina tower at Chitorgarh was completed during the year, and a lightning conductor attached. Since then Mr. S. O. Heinemann, who was in charge of the work, has severed his connection with Udaipur. It is hoped that His Highness the Mahārānā will be able to spare sufficient funds to put the remaining old buildings on the hill in a tolerable state of repair. Simple measures only are required, and I have made out detailed notes for each building.

UDAIPUR, Chitorgarh.

Jaisalmer.

27. The restoration of the cenotaphs of the Jaisalmer Rulers has been taken in hand.

Bikaner.

28. The Hanumangarh Fort has been receiving attention.

29. The necessary repairs to the ruins of Chandrāvati have been completed. Jungle and undergrowth near the rock excavations near Kolvi (Dag) has been cleared.

Jhalawar.

30. The Local Jains have collected subscriptions and are themselves carrying out the repairs to the Jaina temple at Kalinjā.

Banswara.

31. Minor improvements were made to the Vahid Khān's tomb at Nagar at a cost of Rs. 49 during the year. I have to correct a mistake which crept into last year's report. I stated therein that the Bharatpur State had availed itself of a grant-in-aid during that year. This is incorrect, it received none, all work having been carried out with State funds.

Bharatpur.

Marwar, Kotah, Dholpur, Karauli, Kishangarh, Alwar, Bundi, Tonk, Shahpura, Dungarpur, Partabgarh and Kushalgarh.

32. The States of Mārwar, Kotāh, Dholpur, Karauli, Kishangarh, Alwār, Bundi, Tonk, Shāhpurā, Dungarpur, Partābgarh, and Kushalgarh have sent in blank returns.

VII.—HYDERABAD—DECCAN.

33. No information has been received, up to date, about conservation works in the Nizām's Dominions from the Resident, Hyderābād, and the amount of work in the rest of the Circle, and the short time at my disposal during this last touring season, have again crowded out the Hyderābād territory.

VIII.—PROTECTED MONUMENTS.

34. The Collectors of the various Districts in the Bombay Presidency state that no monuments have yet been declared protected, nor have any been acquired by Government by purchase during the year under review. Lists for some districts have been made out but they have yet to be passed by Government and published in the Gazette.

IX.—EXCAVATION.

35. No excavation was carried out during the year, the amount of conservation work allowing no time for it. But I hope to carry out a certain amount next season at Brāhmaṇābād and Vijnot, two interesting sites in Sind.

X.—ORIGINAL EXPLORATION.

36. In this branch of archæological work, nothing was done during the year by me, unless my investigations at the Dhamnār caves be included under this head. It was hardly original, though, since they had been long ago visited both by the late Mr. Fergusson and General Sir A. Cunningham. But they needed examining afresh in the light of all that has been discovered since that far away time. General Cunningham's account of the caves themselves is somewhat inaccurate and his plans untrustworthy. I intend preparing an article upon them for the *Annual*.

37. Mr. Bhāndārkar's work was entirely original exploration and a perusal of his account of his finds in Part II will show that he has gathered together a mass of interesting material, some of it being of especial interest and presenting new features. His investigations are, of course, not complete, his object now being to obtain sufficient information only for the Lists of Remains to be published. A more exhaustive survey of the remains will have to be taken in hand later on.

XI.—EPIGRAPHY.

38. The work under this head I leave Mr. Bhāndārkar to describe as follows:—This season, *i.e.* up to the end of March 1907 fifty-three inscriptions were copied. Of these the following deserve to be noted though briefly. No. 2275 furnishes the earliest date, *viz.* V.E. 1220 for the Paramāra feudatory Dhāravarsha. The latest date we have for him is V. E. 1274 and is supplied by a Piṇḍwārā inscription (see No. 2271 of last Progress Report). He thus appears to have reigned for at least fifty-four years. No. 2302 is dated in V. E. 1013, and, though it is not a very early inscription and is besides fragmentary, it is nevertheless of some importance as it mentions Vatsarāja and speaks of him as belonging to the Pratihāra dynasty. No. 2310 refers itself to the reign of P. M. P. Nāgabhaṭṭa, son of P. M. P. Vatsarāja, and is dated in V. E. 872. We have had but few dates of the imperial Pratihāra dynasty, and consequently the record possesses some interest for us. Another inscription which requires a passing notice is No. 2312 from which we obtain information about an entirely new branch of the Chāhamāna dynasty. D. R. B.

XII.—NUMISMATICS.

39. The much-needed revision of the rules regarding the working of the Treasure Trove Act was taken in hand during the last year, and the numerous suggestions of expert Indian Numismatists are crystallizing into workable shape. We may look forward now to the issue, before long, of the new rules by the Government of India and Local Governments, who have the whole matter before them.

40. The most interesting item for the year under report is the great find of King Nahapāna's coins. They were found in May last by some children when at play on a small mound near the village of Jogaltembhi in the Nāsik District. The coins had been buried in an earthenware pot near the surface, and were in an excellent state of preservation. The hoard is of great interest for two reasons. It enables us, for the first time, to make out with certainty the Greek inscription which, in a corrupt form, is found on all coins of the Kshatrapa kings. It is now seen to be a translation of the Sanskrit inscription on the reverse. The hoard furnishes us with the first known specimens of the coinage of Śātakarni I., all of whose coins appear to have been those of Nahapāna's restruck. The Reverend H. R. Scott of Surat has been entrusted with the decipherment of the hoard and he has prepared a paper upon the subject which will shortly appear in the Journal of the Bombay Branch of the Royal Asiatic Society. An article on this find appeared in the *Times of India* of the 31st May 1906.

41. The Reverend Dr. George Taylor of Ahmedābād has prepared a paper upon the Mughal coins minted at Surat, including a complete series extending down from the time of Akbar to the early issues of the Honourable East India Company which imitated the late Mughal type. There are some very interesting points in connection with this series with which Dr. Taylor is dealing in his paper, which will probably appear in the Numismatic Supplement to the Journal of the Bengal Asiatic Society.

42. A very interesting find which was brought to our notice during the year was of 356 *larins* or silver wire coins. These were found in a copper pot during the digging of the foundations of a house, at the village of Saitaoden in the Ratnāgiri District. The coins are pieces of thick silver wire, about four inches long, bent double like a hair pin, having had an inscription, or rather portions of one, in Persian characters impressed upon each of the legs. The impression of the letters has flattened that part of the wire. The present pieces appear to contain the legend سلطان علی مادل شاه, Sultan 'Ali' Adil Shāh, and on the other مرب لاری دانگه سکه Zarb Lāri Dangh Sikka. Further information regarding these curious coins may be gleaned from the Journal of the Bombay Branch of the Royal Asiatic Society, Volume XV., pp. 174 and iii; from Rhys David's *Coins of Ceylon* in *Inter. Numis. Orientalia*, pp. 32 and 60 and plate 25; from Codrington's Manual, page 118; and from Tennent's History of Ceylon, I., page 463. The term is also defined in *Hobson-Jobson*.

Treasure Trove.

43. The above treasure trove was brought to my notice during the year :
 Ratnagiri. 356 *larins*, or silver wire coins, which were found buried in a copper pot at the village of Saitaoden in the Ratnagiri District. The aggregate weight of the hoard is about 145 *tolas*, and intrinsic value about Rs. 72-9-0. As the finder failed to give notice to the Collector, he was prosecuted and sentenced to pay a fine of Rs. 8, and consequently all the treasure vests in Government.

Реш.

44. 359 silver coins were found at the village of Kazad, in the Indāpur tāluka of the Poona District.

XIII.—MUSEUMS.

45. The affairs of the new Prince of Wales Museum, Bombay, have progressed so far that draft instructions have been drawn up for the guidance of those architects who are likely
Bombay.

to compete in the preparation of designs for the buildings, which are to be in three blocks, housing respectively (1) Art and Archæology, (2) Industries, and (3) Natural History. That for Art and Archæology will occupy the central space and will be the first to be erected. For this section the loan of the exhibits in the rooms of the Bombay Branch of the Royal Asiatic Society is promised, the collection in the Poona Museum will be added, and Mr. S. M. Edwardes, the Honorary Secretary, is rapidly collecting other objects from different parts of the Presidency. When the building is up and ready, we should have a very fair collection, already in hand, with which to stock it.

46. From the Annual Report of the Curator and Secretary of the Victoria and Albert Museum, Bombay, we notice more vitality shown in the management than used to be the case in former years. When the Prince of Wales Museum is erected there will be no need for a second one in the same city conducted upon much the same lines. It will add to the usefulness of the new one to have most of the collection from this transferred to it. The Victoria and Albert Museum, which is now very much in the heart of the mill district, might then, very advantageously indeed, be converted into a Museum for mill industries, mill machinery and other things connected with mill work. It would be appreciated by all mill hands wishing to improve themselves in their daily calling, and would thus become a technical museum. I would respectfully commend this idea to Government for their consideration.

47. We glean from the report that the collection of prehistoric implements have been arranged and relabelled with the approval of Mr. H. W. Seton-Kar, the donor, who visited the museum for that purpose. A new case has been prepared for the better display of the collection of gold, silver and copper coins of ancient India, which has been entirely rearranged and labelled; 3 gold coins, 4 silver, and 1 copper have been added to the collection. Other departments of the museum were enriched by many acquisitions, but I am chiefly concerned here with those in the Antiquarian Section.

48. The Poona Museum, under my own care, has added the following objects to its collection: 3 gold and 40 silver coins; an old *viragal* or sculptured memorial stone from Velāpur in the Sholāpur District; a wooden puppet from a native puppet show presented by Mr. W. E. Jardine, Political Agent, Bundelkhand; a terra cotta plaque; a brass image of old European make; and a set of impressions from copper plate grants presented by the Secretary of State for India.

49. The occupation of the Bijāpur Museum was delayed through the ground floor of the Nagarkhānā being temporarily made a store-room for a quantity of Government grass, purchased when a scarcity threatened, which blocked up the entrance to the museum. It was inadvisable to transfer the objects from the Ānand Mahāl before the grass was removed as there was the risk of fire. The grass was being removed in February, when I was at Bijāpur.

50. The Secretary to the Surat Municipality reports that there was no acquisition of interest made to the Winchester Museum at that city.

51. The Watson Museum of Antiquities at Rājkot acquired during the year the following: 9 silver and 4 copper coins, ancient; 13 silver and 23 copper, modern; an old flower in marble; an old brick; and a fossil bone of the lower part of a leg. The Curator makes annual archæological tours, and, during the last, collected 74 impressions of old inscriptions.

52. The following articles have been added to the collection of the Victoria Hall Museum at Udaipur, Mewār, during the year: the famous Ghosundi inscription of the 3rd century B. C.; an inscription, in old Hindi, from Bijolia, mentioned in our last Progress Report, page 58, inscr. 2160; two small pieces of inscription from Chitor, one dated Sam. 972, and the other of the time of Rāṇā Kumbha; a Jaina

image ; a head of a Jaina image ; a bust from Bijolia mentioned in our Progress Report for the year ending 30th June 1905, page 53, photo 2411 ; an image of Śiva ; and two Jaina carvings.

53. The Khajarāha Museum has at last been started. The foundations have been dug out for the walls. Additional sculptures have been gathered in, and there is now a very large collection, waiting to be sorted and labelled.

Khajarahā.

54. The new museum at Ajmer for the whole of Rājputānā has been practically finished. It is a part of the old *tehsil* buildings restored. An appeal might now be made for contributions from the various Darbārs. There is an abundance of worthy objects scattered about, uncared for, in the various States, which will, unless rescued, be used before long for building material or road metal. But, in order that objects so collected should lose none of their interest and value, very stringent instructions should be issued to the effect that, *before* a stone or image is moved, the name of the site from which it is being taken, and its position with regard to the nearest old building, should be written in paint *on its back*. This is so very important a matter that it is hoped it will not be overlooked. As a rule, no sculptures or images should be taken from standing buildings.

Ajmer.

55. I believe it is the intention of Major Daly, Agent to the Governor General in Central India, to establish a similar antiquarian museum at Indore for Central India. I trust it will soon be set on foot. A suitable building for it is, I believe, already available. There is so much waiting to be brought in. There is one thing which I saw myself at Chandwāsā, and which was photographed by me (No. 2739)—a most elaborately sculptured temple doorway in the village. There was an old temple here at one time, of the very best style of mediæval work, which appears to have been destroyed by the Muhammadans. Fragments, including this doorway, have been built into what appears to be an old small patchwork mosque and a temple beside it. The door forms the entrance to the latter. These places are deserted and unused. There is no worship, nor anything to worship in the temple which is fast silting up with earth. I ascertained that there would be absolutely no objection to the removal of the doorframe. It is particularly worth having for the museum ; and now that the new line of rail runs within 12 miles of Chandwāsā, and a made road leads thence to it, the matter of carriage would be simple. It is always unsafe to leave these things too long, for the chances are that at any moment the whitewash brush may come along.

Indore.

XIV.—COMPILATION OF LISTS.

56. This work, in connection with the gathering in of material for the Lists of Remains in Rājputānā is still being prosecuted by Mr. Bhāndārkar. Last season he toured through the States of Śirohi and Mārwar. The previous two years he toured through those of Jhālāwar, Koṭāh, Bundi and Udaipur. There thus remain the States of Jaisalmer, Bikāner, Jaipur, Bharatpur and Alwār, when Rājputānā will be completed. The compilation and preparation of the lists can now be commenced. What would make the lists, when published, of far greater value than otherwise would be the insertion in the text of small inset illustrations of the more important remains selected from the numerous photographs taken. Since the text would state the approximate age of the various buildings, the illustration would show the style of architecture corresponding to that age, and would thus be a good guide to those wishing to carry on investigations in architectural archæology, and more especially to new men joining the survey from time to time, who, in these matters, scarcely know their right hand from their left.

XV.—PUBLICATIONS.

57. We have turned out no office publications during the year other than our Progress Report. But Mr. Bhāndārkar wrote three articles, one contributed to the *Archæological Annual* called "The temple of Narasimhanātha",

another to the *Epigraphia Indica* called "Two grants of Indrarāja III.", and a third to the Journal of the Bombay Branch of the Royal Asiatic Society, entitled "An Eklinji stone inscription and the origin and history of the Lakulīśa sect." This last has been favourably criticised in the April number of the Journal of the Royal Asiatic Society. My portfolio upon the Sind enamelled tiles will be issued during the current year.

XVI.—CONTRAVENTION OF STANDING ORDERS.

58. I am glad to say I have nothing to report under this head for the last year.

XVII.—OFFICE LIBRARY.

59. The Office Library was increased during the year by the following works :—

Epigraphia Carnatica, Vol. IX.

Annual Report (23rd) of the Bureau of American Ethnology.

Antiquities of the Jemez Plateau, New Mexico.

Archæological Survey of India Annual for 1903-04.

Account Code, 7th Edition, Volume I.

Do. Volume I, Part I, 2 copies.

Annual Progress Report of the Archæological Survey, Southern Circle, for 1905-06.

Do. do. Northern Circle, for 1905-06
(Superintendent's).

Do. do. Northern Circle for 1905-06,
(Archæological Surveyor's).

Do. of the Assistant Archæological Superintendent for Epigraphy
Southern Circle, for 1905-06.

Do. of the Archæological Survey, Burma Circle, 1905-06.

Do. do. Eastern Circle, 1905-06.

Journal of the Bombay Branch of the Royal Asiatic Society, No. LXI.

Archæological Survey of India (Cunningham's) Report, Volume I.

Do. do. Volume II.

List of Antiquarian Remains in His Highness the Nizām's Dominions, Imperial Volume XXXI.

The Muhammadan Architecture of Ahmedābād, Imperial Volume XXIV.

Do. in Gujarāt, Imperial Volume XXIII.

Antiquities of Northern Gujarāt, Imperial Volume XXXII.

Corpus Inscriptionum Indicarum, Volume III, Inscriptions of the Early Gupta Kings (Fleet's).

Descriptive Catalogue of Sanskrit MSS. in the Government Oriental Manuscripts Library, Madras, Volume III (Grammar, Lexicography and Prosody).

Do. do. in the Library of the Sanskrit College
Calcutta, No. 22.

Do. do. do. No. 23.

List of Sanskrit and Hindi MSS. in the Sanskrit College, Benāres, purchased during the year 1905.

2 sets of Technical Art Series, Plates I to XII, for 1905.

The current numbers of the *Indian Antiquary*, *Epigraphia Indica*, and the *Journal of Indian Art*.

Oriental Bibliography, Volume XIX, Parts I, II and III.

XVIII.—ANNUAL EXPENDITURE.

60. The cost of the Western Circle of the Archæological Survey of India was Rs. 15,556-9-0, or, deducting income tax, Rs. 15,355-10-0. Mr. H. Cousens, the Superintendent, Archæological Survey, Western Circle, was deputed to Simla to officiate for Mr. Marshall, Director General of Archæology in India, for eight months during the year. The details are :—

			Rs.	a.	p.
Salaries	...	...	11,396	2	9
Travelling allowances...	...	...	2,188	13	4
Contingencies	...	...	1,971	8	11
		Total	15,556	9	0
Income Tax	...	...	200	15	0
		Grand Total	15,355	10	0

XIX.—PROGRAMME.

61. Since the excavation of the site of Brāhmaṇābād has been crowded out of the last two seasons' work I propose starting with that and the excavation of the similar but smaller site of Vijnot in the north of Sind. Whilst in Sind I would try and visit the more important monuments in that Province which have not received any personal attention from us for a good many years. Returning from Sind I would make Ahmedābād my centre for examining Sidhapur and Muḍherā in North Gujarāt, Kapaḍvanj and Sarṇāl (Galtesvara) in the Kairā District and Brahmakheḍā in Mahi Kāṇṭhā. These places, though entered in last year's programme, were not reached owing to my short touring season after resuming charge of my own appointment. After that I propose turning my attention again to the old Chālukyan temples in the south of the Bijāpur and Dhārwar Districts. The season before last I was able to touch but a few of them. At the end of the season, the Junnar Caves would come in for attention. During the season the postponed visit to Māṇḍu may be made and some little time must be allowed for that. I have been anxious to look up the Elurā and Ajaṇṭā caves in Hyderābād territory, but I fear I shall not be able to get these in.

62. Mr. Bhāndārkar will follow up his last season's work from where he left off, that is, from the southern parts of Mārwar, and work onwards through the eastern and northern parts of that province, which are full of objects of antiquity. They contains many ancient sites as yet unvisited by antiquarians. The famous hill fort of Kumbalgarh, in Mewār, with its ruined buildings would also receive attention from him. After that Jaipur and Kishangarh States would be visited.

HENRY COUSENS,

Poona, 30th May 1907.

Superintendent, Archæological Survey,
Western Circle.

Note.—I had hoped that this Report would have been printed and submitted to Government before my return from leave on the 1st September, but the late date on which the list of works (paragraph 10) was received, and delay in printing are the reasons given by Mr. Bhāndārkar for the delay in its submission.

4-9-07.

H. C.

PART II.

63. My work during the last season, or so much of it as remained after giving over charge of the office of Director-General of Archæology, towards the end of December, was confined chiefly to the conservation of monuments already well known. Little was done in the way of original work, and nothing in excavation. There is thus little of fresh interest to record for the three months up to the close of the official year.

64. In my last Report I described Bassein. I visited it again with the Executive Engineer, Mr. Ahmadi, and Mr. Gammie, to determine upon what should be done to the old ruined buildings within the Fort. It was arranged that the Public Works Department should do all necessary repairs, while Mr. Gammie would do the clearing of the debris from the interiors and precincts. Preliminary measures of conservation were settled upon, and the Executive Engineer has since submitted estimates.

65. The Elephanta caves show signs of rapid decay, and it was with the object of examining upon the spot certain proposals to strengthen the pillars and vast expanse of unsupported roof that I visited the island. Many of the great columns have disappeared entirely, while the remaining ones are in a more or less cracked and crumbling state (Photos. Nos. 2694—2701). It is absolutely necessary to restore the missing ones, else great flakes of the roof may fall in if it does not collapse entirely. When on the island, I learnt for the first time that, in connection with the Defences of Bombay, a battery of heavy guns is being established upon the top of the hill in which the caves are situated. I feared that the concussion resulting from the firing of these guns might possibly do considerable damage to the caves, and wrote in to Government on the subject. The Military Department submitted the opinion of their Chief Engineer, Western Command, which was that, for reasons given, the concussion of firing was not likely to affect the caves. I have, however, asked to be informed when the first firing is to take place so that I may be present at the caves to watch the effect.

66. As the Portuguese remains at Revdandā are in such a bad state of preservation, and there is little of them, it was proposed to remove the inscribed tablets from the walls, as it was represented the latter were falling down and the tablets were likely to be lost. But upon a close inspection of the ruins in January, I saw no reason to apprehend any such immediate danger. The walls are fairly firm, and, with a little attention, will stand as they are for many years to come, and continue to support the inscribed slabs safely. The ruins are historic and are closely connected with the life of the early Portuguese in India and their final struggles to maintain the footing they had gained (Photos. Nos. 2702—2712). The ruins, with the inscriptions, are full of interest; without them they would be indistinguishable masses of masonry. I have submitted notes for certain measures of conservation necessary to prevent further disintegration as far as possible.

67. There is not much to record in connection with the work at Bijāpur this year. The repairs go on slowly but steadily. The principal work continues to be the restoration of the great cornice of the Gol Gumbaz upon the south side. This is being done very satisfactorily. But the more closely these buildings are examined in connection with these repairs the more apparent does the work of disintegration and decay become. Brackets and other features which, from below, look sound enough are found, at close quarters, to be cracked and crushed and to be crumbling away in an alarming manner. Thus it seems that the more that is done to these old buildings the more requires to be done. The chief cause of this rapid decay is the use, originally, of local trap and basalt, which, though good enough for plain buildings, is, owing to cracks and veins and its amygdaloidal character, unsuited for large brackets, cornices and the like.

68. I have sent in notes on conservation matters to be taken up during the ensuing year, among them being the restoration to its original condition of the tomb of Muhammad Khān, one of the "Two Sisters," which for many years has been used as residence and office of the Executive Engineer. This is one of the finest buildings in Bijāpur. Another matter that has long hung fire is the arrangement of all the great guns which have been collected together as a trophy on a platform in front of the Nagarkhānā. This is to be taken in hand at once.

69. The work upon the old eleventh century temples at Khajarāha in
 BUNDELKHAND, Bundelkhand is progressing most satisfactorily under
 Khajaraha. the general direction of Mr. W. E. Jardine, I. C. S.,
 the Political Agent. We owe His Highness the
 Mahārājā of Chhatarpur a deep debt of gratitude for the hearty and most liberal
 manner in which he has taken up this work of rescuing from further decay one
 of the finest groups of mediæval decorated temples in Northern India, where
 one may learn pretty well all that one would wish to know of the sacred
 architecture of that period, the abundance of imagery giving a good insight
 into Hindu mythology and the various customs and costumes of the age.
 Mr. Buddhi Prakāsh, the Diwān of the State, has been most sympathetic and
 helpful with his advice, and has done much to make things go smoothly and
 to make the work of restoration a pleasure to all connected with it.

70. The Chhatarpur Darbar has been fortunate in obtaining the services of
 Mr. B. A. Manly, the State Engineer of the Pannā State, who has quickly grasped
 the general principles of the conservation of such buildings, to superintend the
 workmen on the spot. He has been very successful with what he has done.
 Amongst other work he has unearthed the plinth or basement upon which the
 very picturesque ruin of the Ghaṇṭai temple stands. Before this was done, the
 pillars of the building rose straight from the field in which they stand, now they
 rise from a platform some two and a half feet high, and thus gain a certain
 amount of dignity and prominence which were wanting before.

71. The great necessity for the more rapid prosecution of conservation
 work, not only here but elsewhere, has been plainly shown at Khajarāha during
 the last year. The last monsoon rains brought down the sculptured ceiling of
 the porch of this temple and the whole of the shattered tower of the Jatkari
 temple beyond the river to the south. The porch ceiling, though much damaged
 in the fall, will be re-erected, but the tower is beyond all hope of repair.

72. During my recent visit to Khajarāha with Mr. Jardine we were
 fortunate in having the company of Colonel Baker, R. E., Secretary to the
 Agent to the Governor General in the Public Works Department, whose advice
 on many matters was most helpful. The Diwān of Chhatarpur was also present
 on behalf of the Darbār.

73. It was decided to get the open air museum started at once. It
 had been delayed owing to the question of the form it should take being un-
 settled. It is to be started as a simple enclosure with a high wall around,
 against which, and some inner dwarf walls, the sculptures will be placed. Eight
 hundred years of weathering has made little impression upon the images and
 sculpture upon the walls of the temple, even where fully exposed, so it is not
 anticipated that a few years further exposure will appreciably affect the sculptures
 gathered together here. By that time it may be possible to cover in some part
 of the museum.

74. The restoration of the Jaina tower at Chitor has been finished, and
 the result, in every way, appears to be most satis-
 factory (Photos. Nos. 2713—2716). As I propose to
 write a short account of the restoration for the Survey
 Annual little need be said about it here. The work reflects great credit upon
 Mr. S. O. Heinemann, late Chief Engineer and Manager of the Udaipur-Chitor
 Railway, who took charge of the work, and the very careful and skilful work of
 the native architect under him, Bhagwān Mistri.

75. I have detailed notes for further necessary conservation work in connection with the numerous, old, temples and buildings on the hill. The work provides for nothing but simple first aid measures, there being no restoration work included.

76. The Darbār of Indore had asked me, through the Resident, some time ago, to give them my advice concerning the conservation of the Dhamnār caves, and it was only during March last that I was able to visit them.

INDORE,
Dhamnār Caves.

They are difficult to get at, my journey to them taking me from Nimach through Rāmpurā and Kharaodā, a matter of some fifty-six miles, to Chandwāsā. The State made the journey easy for me by providing tongas, and I am very grateful for all the assistance the Darbār gave me through Mr. Hirāchanda Kothāri, Subhā of Rāmpurā. They will be much more accessible when the Nāgdā-Muttrā Railway line is opened, since they are only twelve miles west from Shāmgarh Station, with a metalled road in course of construction, and a small State Public Works Department bungalow at Chandwāsā. The caves are in a hill two to three miles distant from this village (Photos. Nos. 2717—2738). They have seldom been visited by any one conversant with Indian archæology. Both Sir A. Cunningham and Mr. Fergusson have explored them, but the plans published by the former, in volume II of his reports, are very inaccurate. I intend writing an illustrated account of them for the *Annual* so need say no more about them here.

77. At the Sānchi *stūpa*, in Bhopāl territory, it was proposed to build a place wherein to house the numerous sculptures which are lying around the place. Exposed as they now are, they are likely to be damaged wantonly by

BHOPAL,
Sānchi.

mischievous visitors. Her Highness the Begum, as a strict Musalman, was naturally averse to doing anything in connection with these sculptures, consisting as they do of many images, which might be misinterpreted by her Musalman subjects. However, it is hoped that the simple structure, which consists of an enclosed courtyard, with a verandah along one side, which has been proposed, will be passed and erected this year.

78. In connection with early mosques, one is sometimes told that Hindu images have been buried in the pavement. One such case has just come to light. The Collector of Kairā informs me that, in connection with repairs being

Image buried in
Mosque floor.

carried out to the old Jāmi Masjid at Kapadvanj, an image has been unearthed which was embedded in the floor.

PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

SIROHI STATE.

*II.

1. The village of Kāyadrā is about sixteen miles from Vāsā. To the south of the village situated on a small eminence overlooking a river are the ruins of an early temple dedicated to Kāśī-Viśveśvara. The court wall has fallen, and the courtyard is profusely covered with old large bricks. The temple was doubtless originally surrounded by attendant shrines, of which only one now remains. The temple faces the west, and consists of a shrine, antechamber, and porch. In the shrine is a *liṅga*, and, behind it leaning against the back wall, are two old figures of Pārvatī with four hands, one upper holding a *liṅga* and the other an image of Gaṇapati. The lintel of the shrine door is rebuilt and plain, but the sides are old and carved with Gaṅgā and Yamunā down below at the ends. In the antechamber may be seen a masonry prop erected to support the roof which has cracked. The whole inside of the temple shows signs of its being whitewashed. The sides of the doorway of the antechamber are of the same style as those of the sanctum. On one of its jambs is engraved the name of Achyāntadhaja Jogī, the ubiquitous ascetic whose name is found incised on almost all the old temples in the Kotāh and Udaipur States. On the projecting block on the lintel is Gaṇapati, and above is a row of figures in niches, the central one of which has been occupied by Śiva as Lakuliśa seated in an ascetic posture with two hands, one bearing a club and the other apparently a cocoanut. On the immediate right and left of Lakuliśa are two goddesses, and further at the ends are Brahmā and Viṣṇu. The exterior of the temple has suffered great damage, especially towards the north (Photos. Nos. 2760 and 2761). The basement mouldings are of the old massive type, and are slightly buried underground. The old spire of the temple has completely disappeared, and the shrine has at present only a modern domical roof. Round about the temple may be noticed many loose broken sculptures. Two of these deserve at least a passing notice—one a band of *Navagraha* on the north and the other a fragment representing the *Kalkī avatāra* of Viṣṇu. At a short distance in front of the temple is a roofless brick shed under a banian tree formerly used as a *dharmasālā*, and in this shed have been deposited two inscription stones. One of these bears the date V. E. 1301, and other is dated *Samvat 1220 jeshta sudi 15 śana-dine soma-parvte*, refers itself to the reign of *Mahārājādhirāja Mahāmandaleśvara Śrī-Dhāravarshadeva*, and records a grant made by the king to the god Śrī-Kāśeśvara.

I. 2. To the west of the village is another temple, which is built of marble and dedicated to Āpeśvara-Mahādeva. It faces the east, and consists of a shrine, antechamber, hall and porch. The central space of the hall is covered by an old dome supported by eight columns arranged in an octagon. In addition to these, there are short pillars resting upon the parapet walls. Of the latter those in front of the antechamber are elegantly carved, and resemble in style those of the temple of Gadgach at Atru in the Kotāh State. The lintel of the antechamber has Gaṇeśa on the dedicatory block, and the jambs hold in niches at the bottom Gaṅgā and Yamunā on the proper right and left. The lintel of the shrine door has been destroyed, but the band above it is intact, and consists of

* Classification of monuments for conservation purposes is as follows :—

- I.—Those monuments which from their present condition and historical or archaeological value ought to be maintained in permanent good repair.
- II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.
- III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further subdivided, thus—

I (a) and II (a).—Monuments in the possession or charge of Government or in respect of which Government must undertake the cost of all measures of conservation.

I (b) and II (b).—Monuments in the possession or charge of private bodies or individuals.

the *Navagraha*. The jambs of this door also contain in relief near the bottom the goddesses Gaṅgā and Yamunā. Inside the shrine is a *linga*, and carved into the back wall is a colossal Trimūrti image, consisting of three faces and six hands, two for each. All have matted hair; that to the proper right has a wreath of skulls on the head, and that to the left has his throat decorated with the coils of a serpent whose head forms a nicely carved clasp, on the bosom of the central face, together with the head of another coming from the other side of the latter. On the exterior of the temple there are five niches in all; of these two belong to the antechamber, and the rest to the shrine. Of the former that facing the north is empty, and the other occupied by a conjoint image of Viṣṇu and Lakṣmī. Of the latter those on the west and north faces contain Nāṭeśa and Śiva-Pārvatī respectively, the remaining niche being concealed behind the brick ruins of the spire.

3. In front of the temple was a *torana* of which one pillar is now *in situ*, and the temple is surrounded by five attendant shrines, four of which stand at the corners. Of these the shrines in front of the temple face the north and south. The first contains Gaṇeśa, Kārtikeya, and Lakuliśa in niches on the east, south, and west faces; and the second has Viṣṇu, Ambikā with her vehicle the tiger, and Śiva-Pārvatī in niches facing the east, north and west. Of the shrines at the back, that on the proper left of the temple bears in niches facing the west and north Sūrya and a doubtful image respectively, the third niche being destroyed. The niches of the remaining shrine on the north and south faces contain Sūrya, and the third apparently some form of Śiva.

4. The spire of the main temple, as well as the attendant shrines, consists of bricks coated with plaster. The brick work is probably old, but the coating is decidedly modern. The spires of the subsidiary shrines have suffered more or less damage, and the front part of that of the main temple has fallen (Photos. Nos. 2762 and 2763).

5. Now, we come to the antiquarian remains that are to be found on and round about Mount Abu. There is no other place in the Sirohi State, nay even in the whole of Rājputānā which abounds with *tirthas*. The *Arbuda-māhātmya* mentions no less than thirty such, but some of them cannot now be traced, and some again no longer contain any objects of antiquity. Still there are some which are archæologically interesting, and it is these of which a brief description is here given. The temples situated at the foot of the mountain will first be described. About two miles from Kharāḍi is an early temple dedicated to Hrishikeśa which faces the east, and consists of a sanctum, *pradakshinā*, *gūḍhamandapa*, *sabhāmandapa* and three accessible porches attached to the latter and facing the

Hrishikesa.

II.

north, east, and south. The temple, according to the *Māhātmya*, was erected by king Ambarīsha who practised religious austerities, propitiated Viṣṇu, and induced the god to come and stay there. The shrine door is old, and is of the same style as that of the temple of Kāśeśvara-Mahādeva. It has no dedicatory block, the lintel being plain; but above on the frieze are the *Navagraha*. Inside the sanctum is a beautifully chiselled black stone image of standing Viṣṇu under the form of Hrishikeśa. On his sides are carved the ten *avatāras*, beginning from the bottom thus:—Fish at the proper right foot, Tortoise at the proper left foot, Varāha above Fish, Narasimha above Tortoise, and so forth. In front of the doorway is a modern raised threshold, which conceals part of its sculpture near the bottom. The exterior of the sanctum has only three—the principal—niches, seen in the *pradakshinā*. That facing the south is empty, that facing the west contains an image of Gaṇeśa, and that facing the north the conjoint image of king Ambarīsha and his queen. But these images are obviously modern, and are not the ones originally placed in the niches. The *pradakshinā* has three windows fitted up with perforated screens. The doorway of the *gūḍhamandapa* is of the same type as that of the shrine, and holds, in relief at the lower ends, the goddesses Gaṅgā and Yamunā. These figures must have been carved on the shrine door frame also, but they have been hidden from view by the dais raised against it which has been referred to above. Above the door of the *gūḍhamandapa* is a band of figures, the central one of which is that of Viṣṇu with Brahmā and Śiva at the proper right and left

ends. Between these three images are sculptured the ten *avatāras*, thus :— Fish at one end near Brahmā, Tortoise at the other near Śiva, Varāha near Fish, Narasimha near Tortoise, and so forth. The central space of the *sabhāmandapa* is covered with a dome with a central pendent ornament, and is supported by six long and two short pillars arranged octagonally. The dome now contains sixteen old brackets supporting as many modern plaster figures. The inside of the dome and the pillars have been whitewashed, and figures have been painted so as to completely mar the whole of the original beauty and present a most uncouth appearance. In the porch in front of the temple is a massive column, which, however, does not stand exactly in front. (Photo. No. 2766.) Probably the pillar stood outside somewhere before the temple as a Garuḍa *stambha*. On the pillar are engraved a great many inscriptions, all of which are modern, and most of which are illegible.

6. The spire is of Gujarāt style, and is almost intact (Photo. No. 2767). The whole exterior of the temple shows signs of its having been whitewashed. Above the *mandovara* or the walls of the temple, in niches below the principal bands of the spire facing the west, north, and south, are Śiva and Pārvatī, Viṣṇu and Lakshmī, and Brahmā and Sāvitrī. This is rather curious, as in a Vaiṣṇava temple we should naturally expect Viṣṇu and Lakshmī, and not Śiva and Pārvatī in the niche at the back.

III.

Muṅgthala.

7. About five miles south-west of Kharāḍī or Abu Road is the village of Muṅgthālā in the vicinity of which stand three early temples. On the outskirts of the village is a Jaina temple of the fifteenth century which is now deserted. From the inscriptions on the pillars of its *sabhāmandapa*, it seems to have been dedicated to Mahāvīra. The earliest of these is dated *Saṃvat 1216 vaiśākha vadi 5 some*, and records the erection of the pillars by one Visala in memory of Jāsāvahu-devī. Two more inscriptions bear one and the same date, *viz. Saṃvat 1426 varshe vaiśākha sudi 2 ravau*. One of these states that repairs to the temple were made by a Porvād of the name of Sirapāla, and the other that the image in the main shrine and other images in the subsidiary cells were installed and the finial and staff were set up by Sachedevasūri in the *patta* of Kakkasūri and in the *saṃtāna* of Nannāchārya. Both the inscriptions give Muṇḍasthala as the old name of Muṅgthālā. A *mahātīrtha* of the name of Muṇḍasthala has been mentioned in Mount Abu inscription No. II, and there can hardly be a doubt that it is to be identified with Muṅgthālā.

II.

8. About half a mile to the east of the village is another temple dedicated to Mahādeva and facing the west. The wall mouldings point to the 10th century as the age of the temple. The roof of the temple, however, is a much later work. The *sabhāmandapa* is plain and in the walls of the *antarāla* or ante-chamber to the sanctum are an old inscription, on each side, not later than the tenth century. On the dedicatory block of the shrine door is Gaṇeśa, and above are the *Navagraha*. The floor of the shrine is not on the same level with that of the hall, and is reached by a small flight of steps running down from the threshold inside. There are only three—the principal—niches on the exterior : that facing the south has a mutilated image of Lakulīśa and that at the back an image of Śiva with four hands, two lower of which are placed one above the other and touching the soles of his feet, the right upper holding a trident and the left upper a skull-crowned mace. The third niche is empty.

II.

9. Not more than a mile north-west of Muṅgthālā is a third old temple dedicated to Madhusūdana. The temple faces the west, and is situated in a walled enclosure. Exactly in front of the gateway of this enclosure is a beautifully carved *torana*, which, to judge from the style of its pillars resembling those of Vimala Sā's temples, belongs to the eleventh century (Photo. No. 2765). Near it has been set up a stone with an inscription on it. It is dated *Saṃvat 1245 bhādrapada sudi 1 vulhe*, and records an order of the feudatory prince Śrī-Dhāravarsha-deva to grow an orchard in the village of Philiṇi in connection with Vasishṭhāśrama. The temple to Madhusūdana consists of a shrine, *gūḍhamandapa*, *sabhāmandapa* and porch (Photo. No. 2764). The doors of the shrine and the closed hall are elaborately sculptured, but are so thickly encrusted

with whitewash of several years as to render it impossible to recognise the figures carved on the lintels and the jambs. The exterior of the temple is plain. The *Sikhara* is old and of Gujarāt style.

III.

10. Six miles north-west of Mungthalā is the village of Girvad, and, about half a mile from the latter, is the celebrated temple of Pātṇārāyaṇ.

I.

Pātṇārāyaṇ situated on a small eminence and overlooking the junction of two streams (Photo. No. 2768). The temple stands in a walled enclosure which has crumbled in many places. The doorway of the enclosure is of marble, is old, and has evidently been brought from some Jaina temple. The whole exterior of the temple is plain and devoid of all ornamentation, and seems to have been composed of unusually large, and, therefore, old bricks, and coated with plaster (Photo. No. 2769). It faces the east, and in the *sabhāmandapa* are deposited several old sculptures, such as images of Viṣṇu, Garuḍa, Brahmā and so forth, and two large slabs with inscriptions engraved on them. The earlier of these contains two epigraphs, the first of which is left half incised. From the inscriptions on the first slab we learn that the great sage Vasishṭha had established a god Pātṇārāyaṇa near a *kunda* called Pātṭahrada, and that this temple was put in repairs after taking permission from the Griviḍa (Girvad) Brāhmaṇas by one Śrī-Satyātmā in *Samvat 1181 jyesṭha vadi 12 vudha-dina*. We are further told that the villages called Pātikshetra and Rudrāvati were granted to the god by the people of Griviḍa. The inscription on the second slab is a long one, and furnishes us with more information. We are informed that Vasishṭha created a warrior by means of incantations; that the latter brought back the Rishi's cow carried off by the enemies, and that consequently the sage conferred on him the Paramāra *jāti* and his own *gotra*, and named him Dhaumarāja. In that dynasty there arose Dhāravarsha, ruler of the territory round about Arbuda (A.bu). His son was Somasimha, and from the latter sprang Kṛishṇadeva. His son was Pratāpasimha, and Pratāpasimha's son was Jaitrakarna who recovered his kingdom from the possession of his enemies just as Varāha uplifted the earth from the ocean. With regard to the original establishment of the god, we are told that, after defeating Rāvaṇa as Kāma was returning to his capital, he halted with his whole army on the way in the vicinity of the Arbuda mountain. There after seeing his wife Sitā purified by fire, he bathed in the *pattanada* formed by the confluence of the two rivers rising from the hermitages of Vasishṭha and Gotama, and established a god called Suddheśvara in the *patṭa*, who was hence known as Pātṇārāyaṇa. This temple, in course of time, fell out of repairs, and was consequently rebuilt by a Brāhmaṇa minister of the name of Delhaṇa. The repairs began on the 10th of the bright fortnight of Aśvina in *Samvat 1343*, and were completed the following year on the 5th of the bright fortnight of Jyeshṭha.

11. It is, however, the top of Mount Abu which is celebrated for old beautiful temples. Of these the temples at Dilvādā are the most famous. Here are the most elaborately carved

Dilvada.

I (b).

Jaina temples which excite the wonder and admiration of the tourists and antiquarians. Two groups in particular are here interesting—that built by Vimala Śā and that by Tejapāla. Looked at from a distance, they present but a very unimposing appearance, and a visitor wonders why so much encomium has been bestowed on them. But he isargeeably shocked to find his views entirely erroneous as he enters the temples, and comes to the conclusion, after his first trance of admiration is over, that they can never be too much praised. The relative beauty and artistic merit of the two groups is often discussed, and the palm is given by the experts to that of Vimala Śā, though the majority of the people, attracted by the nondescript and fantastic designs of the sculptures of Tejapāla's temple, decide it in favour of the latter. If I may be allowed to hazard an opinion, the shrine and the *sabhāmandapa* of Vimala Śā's temple are unquestionably superior in execution to, and finer in taste to, those of Tejapāla's, but the domical ceiling of the latter, and especially the pendent ornament therein, far surpass in beauty those of the former. Many antiquarians know that Tejapāla was a minister of the Vāghelā kings Lavanaprasāda and Viradhavala, and built with his brother Vastupāla, also a minister, many Jaina temples in Rājputānā, Gujarāt, and Kāthiāwād. Very few, however, know who Vimala Śā was. I, therefore, intend contributing a paper on this subject to the *Archæological Annual*, but, in

the meanwhile, it will be sufficient here to state that an inscription in the temple of Vimala Śā himself informs us that he was a minister of the Chaulukya king Bhīma I., and that he completed the temple in A.D. 1032. These temples have already been described in the *Progress Report of the Archaeological Survey of Western India* for the year ending 30th June 1901; it is, therefore, unnecessary to give any description of them here. It will, however, be not uninteresting to mention that, in Vimala Śā's temple, there are two sculptures of the *Samavasarana*, one in the Hāthiśālā and the other in a dark chamber close beside the shrine of Ambā Mātā (Photo No. 2770). Very vague ideas prevail as to the significance of this Jaina object of worship, and I may have to speak about it in detail elsewhere. Again, in last year's *Progress Report* on pages 41-42 I described a certain sculpture in the temple of Neminātha at Kumbhāriā, and said that a similar one existed in a corridor cell in Tejapāla's temple. I inspected this latter sculpture carefully, and noticed that it was in a subsidiary shrine dedicated to Munisuvratasvāmī, thus corroborating what is said in the inscription engraved below the sculpture at Kumbhāriā. While working on Mount Abu I was fortunate enough to see a learned Jaina *sādhu* in the temple who was kind enough to explain the details of the sculpture to me. An account of it would be too long to be inserted here, and has, therefore, been reserved for the *Archaeological Annual*. It is worthy of note that Dilvādā has been called in inscriptions in Tejapāla's temple Deūlavādā which means a place of temples. And if anybody cares to take a turn round the Jaina temples, he will find several old temples all in ruins and artificial ground imbedded with large old bricks. Most of these temples consist of bricks coated with plaster, but containing only stone door-frames, and are decidedly much older than those of Vimala Śā and Tejapāla.

12. About six miles from Dilvādā is the celebrated temple of Achaleśvara, behind which rises a hill on the summit of which are the picturesque ruins of the old fort of Achalgarh.

Achalesvara.

- III. Here is shown a natural cave, which, local tradition informs us, was a dwelling-place of Bhartrihari, the elder brother of the most renowned Vikramāditya, when the former had renounced the worldly life and led the life of a recluse. In the vicinity and in front of the Achaleśvara temple are standing some ancient temples, mostly Vaishṇava, the exterior of which is profusely sculptured with erotic figures. At the back is a step-well, which, as the inscription attached to it tells us, was constructed by Mokala and others in *Saṃvat 1387 varshe māgha sudi 3 bhārgava-dine* when Śarveśvara *mahā-munindra* was the high priest of the Achaleśvara *mahā-maṭha* and king Tejasimha was reigning at
- II (b). Chandrāvati. The temple is situated in the centre of a quadrangle enclosed on all sides by high walls. It faces the west. The porch, the basement, and the *mandovara* are old; the rest is all modern work. On the gateway of the enclosure is Lakuliśa. The same god is sculptured also in the principal niche on the southern face of the exterior of another temple close by. This temple was filled with mortar and building material, when Mr. Cousens visited it in A.D. 1901; and so it was when I was there; in fact, it seems ever to have been so since Tod's time, for Tod says: "Upon my remarking to the high priest that the 'Preserver' seemed to have indifferent accommodation, he coolly replied, 'I wanted a place for chunam,' and looking into the desecrated fane, I found it filled with lime made from the marble with which the hill abounds; but I have little doubt that the priest would not have hesitated to calcine the war shell of the god also had it served his purpose."

13. On the south-western slope of Abu and about five hundred feet below the crest of one of its peaks lie the Gomukha and the shrine of Vasishṭha.

Vasishtha.

- III. The path consists of a long flight of steps from the summit, and is shaded by luxuriant foliage on all sides. The Gomukha is a fountain supplied by never-failing water from a spout in the form of a cow's head, hence the name of the place. The temple stands in the centre of a walled enclosure, and has lost much of its antiquity through repairs carried on from time to time (Photo. No. 2771). The door frames of both the shrine and the hall are old, and the rest is all modern work. They are almost exactly alike; on the dedicatory blocks is Gaṇeśa, and above is Gajalakshmi (Photo. No. 2772). In the niches of the porch are two inscriptions, which have

been published in the *Ind. Ant.* Vol. II. pp. 256-7. From one of these we learn that Gajalakshmi was an emblem of Vasishṭha. In front of it is a *chhatra* with an ovate-formed cupola and containing a number of figures. The most pre-eminent of these is that of what the people there call Indra. It is believed to be composed of an alloy of all metals. Colonel Tod, however, tells us that it is a brass image of the last Paramāra prince of Chandrāvati who stands in an attitude of supplication to the *muni* for an act of violence and sacrilege committed by him. Inside the shrine is an image of Vasishṭha of black stone and swathed in clothes. Beside him are Rāma and Lakshmaṇa on one side and the *Rishis* Ananta and Kapila on the other.

14. On the west of Mount Abu and not far from the road which leads to Anādrā, is the temple known by the name of Karoḍi-Dhaj.

II (b). Just near the entrance porch is a roughly hewn standing figure of a Banjārā who is said to have amassed crores and built this temple. On the projecting block on the lintel of the shrine door is Gaṇeśa, and above on the frieze is Śiva in the centre flanked by Brahmā and Viṣṇu immediately on the right and left (Photo. No. 2776). Near Viṣṇu at the north end is a goddess holding a trident, a fruit, and a rosary of beads, and seated on a lion. At the other end near Brahmā is Sūrya. The exterior of the shrine has only three—the principal—niches, all containing images of Sūrya with Aruṇa in front driving his seven horses. The images seem to have been originally there, and not to have been afterwards set up. This is curious, for on the frieze of the shrine door is Śiva in the centre. This leads us to infer that it is a Śaiva temple, but this is not in keeping with the conclusion that it is a Sūrya temple drawn from the fact that the images on the outside walls are of Sūrya. The shrine door was closed when I was there, the *pūjārī* having gone to Anādrā, three miles distant. But a *bairāgi*, who was in the neighbourhood, told me that the shrine contained a black stone image of Kālī. On the north and east of this temple are numerous small shrines. Along with the sanctum and almost contiguous with it is a small temple dedicated to a goddess with two hands, the right bearing a lotus and the left holding what looks like a cup (Photo. No. 2777). A little further to the north is a small shrine containing an image of Sūrya (Photo. No. 2775). Further still is a small temple dedicated to Pātāleśvara. Touching the north-east corner of the hall of the temple of Karoḍi-Dhaj is another small temple containing an image of Sūrya. In its porch again has been placed a loose figure of the same divinity. Against its west wall has been leaning a sculpture representing the *Navagraha*. Further, to the east is the temple of Koṭeśvara, in the shrine of which have been stored no less than eleven images. Of these three are of Viṣṇu, one of Śeṣhaśāyī-Nārāyaṇa, one of Sūrya, one of a goddess, and three of Śiva with Pārvaṭi seated on his lap. All these temples and shrines have been whitewashed, although they are of marble! The spires of the temples of Karoḍi-Dhaj, Pātāleśvara, and Koṭeśvara are all modern work, but those of the remaining three shrines are considerably older and belong to about the tenth century. (Photos. Nos. 2773 and 2774.)

15. Two miles from Karoḍi-Dhaj at the foot of the mountain on the south-west side are the dilapidated temples of Devāṅgaṇa, or court of the gods. Round about may be noticed bricks of unusual dimensions buried in the ground and pointing to the antiquity of the place. Traditions are current that on this site stood an ancient city called Lākhnagar. The path from Karoḍi-Dhaj to Devāṅgaṇa is of the most rugged description. The temples are situated in a lovely spot, and a lovelier scene on or about Mount Abu cannot be found. In the midst of a thick bamboo jungle interspersed with tall magnificent trees, on the banks of a mountain torrent bed over a pool of water limpid like crystal furnished from a perennial spring are the remains of the Devāṅgaṇa temples. They are two in number, situated one on each side of the torrent bed. One of them is a Vaishṇava structure and the other a Śaiva. The place is overgrown with such a dense jungle that it was with the greatest difficulty that we gained access to the temples. They are in a most ruinous condition. In the shrine of the Vaishṇava structure is a nearly life-size image of Viṣṇu which, though old,

- is, however, not as old as the temple itself. In the porch now almost fallen and leaning against the enclosure wall are placed several old images which doubtless formed the original mouldings of the temple. They are almost all of them representatives of the *avatāras* of Viṣṇu (Photos. Nos. 2780-2782). One of them specially deserves to be mentioned. It is an image seated on a lotus throne with four hands, two resting one upon the other on the soles of the feet and the remaining holding a conch and a mace which is well-nigh broken off. The attitude which has been assumed reminds one of the pose in which Buddha figures, and I have little doubt that it represents the ninth or Buddha incarnation of Viṣṇu. With regard to the Śaiva temple on the other side of the torrent bed, nothing of it now remains except the shrine (Photo. No. 2778). The latter is now empty, but no doubt originally contained the image of Trimūrti which is now lying outside. It is not an image of the three gods—Brahmā, Śiva and Viṣṇu blended into one, but of a form of Śiva. It consists of three busts, each with two hands; the central one holds a rosary of beads and a citron, that on the proper right has only one hand left and this bears a bowl, and the third has in right hand a torch and left a doubtful object. All the busts have their breasts adorned with necklaces, and, in the case of the central one, we have a serpent entwining his breast below the necklace and a third eye prominently in the forehead (Photo. No. 2779).
- I. III.
- II. 16. About eight miles from Anādrā is situated the village of Devkhetar, and about two miles east of it are the ruins of a group of temples, all of them enclosed in a court. They are all of marble, and the largest is along the south side of the courtyard. The temple faces the east, and above the shrine door is Ganapati (Photo. No. 2784). Inside it is a *linga*, and behind this last is, in a niche, an image of Trimūrti almost exactly like that at Devāṅgaṇa, but of rather coarse carving. The exterior of the shrine is plain except for the three niches facing the north, west and south, and containing figures of Chāmūṇḍā, Nāṭeśa, and Bhairava respectively. The *śikhara* is rebuilt and modern (Photo. No. 2785). On the north of this temple along its shrine are two temples, the nearer containing a *linga* and a conjoint image of Śiva and Pārvatī behind, and the farther also a *linga* but a figure of Viṣṇu at the back (Photo. No. 2786). Along the hall of the main temple is a small shrine with a standing image of Gaṇeśa inside. In front of the temple is a step-well, and further on the other side five or six small shrines all in ruins and of no particular interest.
- Devkhetar.

MARWAR STATE.

17. In the Historic Office at Jodhpur, capital of the Mārwar State, have been exhibited a number of inscription-stones collected from the various districts. The first of these was detected in the fort wall of Jodhpur, but, as all stones for the fortification of the fort were brought from Maṇḍor, five miles to the north of Jodhpur, there can hardly be a doubt that the inscription-stone was originally at Maṇḍor. The inscription engraved thereon has been published at the *Jour. Roy. As. Soc.*, 1894, p. 4 ff. The date, however, of this epigraph has not, in my opinion, been correctly deciphered. Dr. Kielhorn reads it as *Samvat 4*: but what he reads as *vra* is more like *vra* than *vra*, and secondly it is doubtful whether the sign immediately following *vra* really represents *t* as the learned doctor thinks. On the contrary, I have found inscriptions in which the sign, without the least shadow of a doubt, denotes the cipher 9. The date, so far read, is *sam vra 94*. There can be no question that *vra* also is a sign for some integer. Now, at Ghaṭiyālā, about which we shall have occasion to speak later on, has been discovered an inscription of the time of the Pratihāra king Kakkuka. The date of the inscription is *Samvat 918*, and this Kakkuka was brother to Bāuka, whose exploits the stone-inscription found in the Jodhpur fort wall describes. The value of the sign *vra* must, therefore, be so determined as not to make the two brothers far removed from each other. If *vra* is supposed to stand for 9 and the whole date is deciphered as 994, one of the brothers becomes posterior to the other by no less than 76 years—which is inadmissible. If, on the other hand, the sign is taken to be equivalent to 8 and the whole date is read as 894, the two brothers are separated from each other only by a period of twenty-four
- Jodhpur.

years at the most—which supposition is in every way probable. The date of the inscription should, therefore, in my opinion, be read as *Sam* 894. It is true that the letter which has so far been found to represent the integer 8 is *hra* and not *ora*, but this does not preclude the possibility of *ora* also being a sign for 8. On the other hand, to read the date as *Samvat* 4 is highly improbable, especially as the date in Kakkuka's inscription at Ghatiyālā is distinctly *Samvat* 918.

18. Another inscription exhibited in the Historic Office was originally attached to a well at Budhatrā in the Jālor district. This inscription has been published in *Ep. Ind.* Vol. IV. p. 313. A third inscription is from Maglonā in the Parbatsar district, which will be referred to again in our description of the antiquities of that district. A fourth inscription was removed from an old temple of Dadhmat mātā, the tutelary deity of the Dāhimā Brāhmanas, lying between the villages Goth and Mānglod in the Nagaur district. It records some grants made by the local Brāhmanas, but is interesting inasmuch as the Brāhmanas are therein called *Śrī-Dadhya*, and are spoken of as "meditating on the feet of Dadhimati," and as "protected by the feet of (the king) Śrī-Dhruhlāṇa." Dadhimati is undoubtedly the goddess Dadhmat mātā, and *Dadhya* the Dāhimā Brāhmanas named after her. The name of the king is new, and, so far as my knowledge goes, has not been traced elsewhere. The inscription gives the date *Samvatsara-śateshu* 589 *śrāvana-ba* 13. In my opinion, there can be no doubt at all with regard to the reading of the date, but the era to which it is to be referred is by no means certain. If it is taken to be a Vikrama year, the date becomes too early for the form of letters in which the epigraph has been incised. If, on the other hand, it is supposed to pertain to the Gupta era, the date becomes a little too late. I am, however, on the whole inclined to refer it to the latter era.

19. Another inscription exhibited in the Historic Office was originally discovered at Maṇḍor, but unfortunately it is not in a readable condition. In addition to these inscription-stones, there are two more lying at the house of Munshi Debi Prasādjī, the only antiquarian of repute in the whole of Mārwar. Of these one has been brought from Hāthundī near Bijāpur in the Bāli district. The inscription has been edited by Prof. Kielhorn in the *Jour. Beng. As. Soc.* Vol. LXII. Pt. I, p. 314. The other inscription was originally found at Lādṇū in the Nagaur district. It is dated in *Samvat* 1373 *varṣe Bhādra-vadi 3 Sukra-dine*, and refers itself to the reign of *Suratrāna* Kudvudī (Sultān Qutb-ud-dīn), son of Alāvadina (Alā-ud-dīn). It speaks of the construction of a well, and gives the name of the place as Lāḍanau, the same as Lādṇū.

20. Maṇḍor is five miles to the north of Jodhpur. The population here largely consists of *Mālīs* or gardeners, and the place itself abounds with gardens and orchards. In fact, excepting Maṇḍor and Jodhpur, of course, there is no place in Mārwar where so much attention is paid to gardening operations.

II. 21. The real objects of archaeological interest, i.e. of the pre-Muhammadan period, are spread all over Junāgarh, or the ancient fort of Maṇḍor, overlooking a streamlet named Nāgādārī, across which a dam has recently been erected for bathing purposes. The source of the streamlet has been traced to what is called the *pañcha-kunda*, which is about a mile from Maṇḍor. The *Pañcha-kunda* is situated on an elevated plateau beyond Junāgarh, and, consists, as the name shows, of five reservoirs whose waters are regarded as sacred, and which are a place of pilgrimage for Hindus. On both sides of the Junāgarh, i.e. near the *pañcha-kunda* on the one hand, and near the village of Maṇḍor itself on the other, are other antiquarian objects, but of minor importance, such as *devlām*, *thadām*, and *chhatrī*. Near the *pañcha-kunda* are the *devlām* or cenotaphs of Rao Chundā, Rao Ran Mall, and of Rao Jodhā, founder of Jodhpur. These are in a line, and to their south stands the monument of Rao Gāngo, the most richly and elegantly carved commemorative building of its kind (Photo. No. 2787). Its walls are *in situ*, but its spire has long since disappeared. It is worthy of note that all the memorial monuments erected over the ashes of kings are, in Maṇḍor at least, exactly like temples, with only this difference that their shrines do not contain any images as they are not intended to be

used as temples. Further still to the south of *pañcha-kunda* plateau are a large number of monuments of the *Chhatra* or canopy type. These pertain to the queens of Mārwar. The most prominent of them is that of Kachhwāiji, consort of Mahārāj Mānsingh. It is handsomely carved, contains thirty-two pillars, and bears an inscription giving V. S. 1882 (A.D. 1826) as the date of her death.

22. About the time of Rao Māldeo, the crematorium near the *pañcha-kunda* seems to have been abandoned, and the cremation of the Mārwar chiefs was conducted on the other side of Junāgarh at Maṇḍor near Moti-Singh's garden. Here may be noticed many cenotaphs "attesting the epoch of Mārwar's glory which commenced with Maldeo and ended with the sons of Ajit" and the humbler monuments erected over the ashes of the later chiefs (Photos. Nos. 2794 and 2795). The commemorative buildings here erected, though not so old as those near the *pañcha-kunda*, are yet lofty and imposing. The principal cenotaphs here are six, standing in a straight line running from north to south, and of these that raised in memory of Ajit Singh is larger and grander than anything in the neighbourhood. It marks the spot where his sixty-four queens and concubines immolated themselves on his funeral pyre in A.D. 1724. Ajit was the hero of thirty years' war in Rājputānā and was finally murdered by his son.

23. Another object of interest hard by is the "Hall of Heroes" generally known as *Tetis-karod-devtā-kā-sthān*. It contains sixteen colossal figures of a coarse uncouth type and profusely bedaubed with a paint, which were hewn out of a single rock during the reign of Mahārāj Abhay Singh. Of these seven are images of gods and nine of heroes. Of the latter, the first is a mere *Gosāmiji* or high priest. The second is Mallināthji, founder of Mallānī, a province in southern Mārwar. The third is Pabuji whose memory is cherished because he was killed fighting with Khichi Jind Rao for the sake of cows. The fourth is Ramdeoji, a Rājput hero of the family of Anaṅgapāla, Tunwar king of Delhi. He is called Ramsāh pīr, and is worshipped by low class people. His temple is in a village in Pokarṇ where a fair is held. The fifth is Harbuji, a Sāṅkhilā Rājput. He was a saint of the village of Bangti in Phalodi, where his cart is still an object of worship. He is said to have conferred boons on Rao Jodhāji. The sixth is Jāmbāji, a Parmār of Harsur in Bikanir. He granted a wooden sword to Rao Doodhāji, on the strength of which he captured Mertā. The seventh is Mehāji, a Gehlot Rājput of Mangliā clan and Jahagirdār of Isen, a warrior of local repute, whose praises are still sung by the Chāraṇas. The eighth is Goggāji, who fought and died bravely on the battlefield when his town was attacked by Firozshah in A.D. 1296. The ninth is Jālandharnāthji, an ascetic of renown belonging to the Nāth *pantha*. The figures, from the artistic or archæological point of view, are of no value at all, but are very interesting inasmuch as they exhibit a curious feature of the Hindu religious mind, and show how soon heroes and saints in India come to be ranked with and worshipped as gods by the Hindu masses.

24. I have given but a very brief description of these objects, first because they are of minor interest, and secondly because they have been elaborately described both by Tod and Garrick. It is, however, the archæological remains which concern us most, and which, as I have already said, are scattered all over the old fort. Not far from the "Hall of Heroes" just referred to and on the causeway running over the ruins of the Junāgarh is a cave, or rather a low pillared chamber, containing a sculptured figure of Nāhaḍ Rao, the last Paḍihār prince of Maṇḍor. There is nothing ancient about this cave, but just outside it on a raised platform was found a fragment of an old inscription dating about the tenth century. The stone was at my request removed to the Historic Office by the men from Jodhpur who accompanied me. What is preserved of the inscription contains the name of a son of Kakka, and from this it appears that the inscription belonged to the Pratihāra dynasty. On the top of the cave may also be seen some individual's name engraved in two or three places in characters of the early Gupta period. In the ruins of the old fort, Garrick discovered nothing beyond the cave of Nāhaḍ Rao and some old letters incised on some parts of the old walls. But anybody who takes the trouble of surveying the remains will at once find that the whole ground is covered with the ruins of

many ancient temples. The most noteworthy of them is a Jaina temple a little to the north of the cave (Photos. Nos. 2788 and 2789). It is a two-storeyed structure consisting of small cells running on the three sides of an oblong both above and below. The pillars of the *sabhāmandapa* in front of the shrine are old, dating as early as perhaps the tenth century (Photo. No. 2790). Again, about half a mile south-east of this ruin are the remains of another temple, of which nothing but the basement now remains. The basement closely resembles that of an old ruined temple at Vasantgad in the Sirohi State, and is perhaps not later than the eighth century (Photo. No. 2791). Just behind this ruin are two *torana* pillars (Photos. Nos. 2792-93), which are the only parts now surviving of what Tod calls "A gateway and magnificent *Torun* or triumphal arch." It is the oldest object of antiquarian interest now obtaining at Mandor, and it is strange how Garrick did not notice it although it is mentioned by Tod. One of the jambs had well-nigh been concealed by a thick jungle of cactus, which had to be cleared before I photographed it. I reserve a detailed account of this *torana* for the *Archæological Annual*, and it will be sufficient here to mention that, in point of age, it cannot be posterior to Christ, and is the earliest instance in which the god Kṛishṇa is sculptured and scenes and incidents from his life depicted.

25. About half a mile to the north-east of the village is what is called by the people *Rāvan-kī-chori*, which also is not noticed by Garrick though Tod speaks of it. A band of nine figures, each about 1 foot 6 inches high, has been cut out of a solid rock which itself has been isolated from the hill of which it originally formed part, to make a *pradakshinā* or circumambulatory passage go round it. Immediately in front of the figures are the vestiges of a raised dais or *chori* said to have been erected there for solemnising the marriage of Rāvaṇa, the demon king of Ceylon, with Mandodari, daughter of the king of Maṇḍor. The dais itself is about 10 feet high, and has been made accessible by a flight of steps running up to it from the ground below. The connection of Rāvaṇa with Maṇḍor is purely imaginary, and is based upon nothing but a correspondence of sound between Mandodari and Maṇḍor. The nine figures just mentioned are of Gaṇapati and the *Ashtamātri*. They are all standing, but with their heads broken off. The peculiarity about these *Ashtamātri* is that excepting the last they alternately bear two and four hands each; thus the first has two, the second four, the third two again, and so forth till the last, which is an image of Chāmundā, carved with eight hands. The pose and the sculptured ornaments of these figures leave no doubt as to their early age, and remind one of similar figures in the old Brahmanical caves in Western India.

26. Between Maṇḍor and *Rāvan-kī-chori* is another sculpture hewn out of a rock. In the centre is a niche containing an image. The sides of the niche are decorated with pilasters, and the top crowned with an arch issuing out of two *makara* heads. Below the image in the niche is a *padmāsana*, and still below has been carved a lion-throne. The people say that it is an image of Tōkeśvara, the Brāhmaṇa who officiated as priest at the time of the marriage of Rāvaṇa and Mandodari. But the image is too thickly encrusted with red-lead to be recognised. This, however, is certain that, as the image is deeply and beautifully chiselled, it is of an early age, as old as the range of nine figures in the *Rāvan-kī-chori*, if not earlier.

27. A little above ten miles to the south-west of Jodhpur is an ancient place called Ārnā. On the hills bordering on a valley are on both sides a group of old temples not later than the eleventh century, locally believed to have been built by Rājā Gandharv Sen Pramār. As one ascends the hill, one finds on his right a small beautiful temple erected, and not excavated in the rock (Photo. No. 2798). It faces the north, and has a small porch in front of it. Inside the shrine is a *linga* which is still worshipped. The exterior has only three—the principal—niches containing images of Varāha, Gaṇapati, and Kubera on the east, south, and west faces respectively. The fact that Kubera occupies, in the first place, one of the principal niches, and, secondly, a niche facing a direction other than the north of which he is the reputed guardian is worthy of note.

28. On the proper right of this temple and in immediate front of it is a series of plain cells cut in the rock and facing the west. Further to the north is

another ancient temple separated from the cells by a masonry wall. The exterior of this temple is plain and without any ornamentation (Photos. Nos. 2796 and 2797). It faces the west, and on the dedicatory block of the shrine door is a figure of Ganeśa, and above are the *navagraha*. The shrine contains a *līṅga* with four faces, and behind it have been placed images of Śiva on Nandi, and so forth. Still further to the north as one ascends the hill is a *kunda*, and beyond it a *sabhāmandapa* without any shrine attached to it. The hall faces the north, and is supported by fifteen pillars consisting of merely dressed stone without any sculpture on it. In the south-east corner between two of these pillars has been cut into the rock a large niche beautifully sculptured and with *navagraha* carved on its lintel. On one of the pillars has been engraved an inscription which is dated in 108(+), the last cipher of the date having peeled off. The inscription purports to say that a temple of Nāmdā-devī was caused to be made on the top of the mountain Hemavanta by a Brāhmaṇa whose name is not given, but who resided at the village of Jakhānā, was the son of Dodaka and Vasāntanāmdā, and belonged to the Kakushthātri *gotra*. It will thus be seen that the *sabhāmandapa* in question was originally in front of some shrine dedicated to Nāmdā-devī, which has now totally disappeared and been replaced by a stone-wall intervening between it and the *kunda* behind. Nāmdā-devī, however, has at present been enshrined in a small modern structure erected on the opposite side of the valley beside a *kunda*, and in honour of the goddess a fair is annually held there. Not far from this temple are lying scattered on the south old figures of Brahmā and Śiva, and close beside them is an old shrine containing a *līṅga* with four faces. Still further to the south are small cells and images of Gaṇapati cut in the rock.

29. Ghaṭiyālā or Ghaṇṭiyālā is twenty-two miles west-north-west of Jodhpur. It is a Jahāgirdārī village belonging to the *Ghaṭiyala*. Purohita Brāhmaṇas. It is a special feature of land-tenure in Mārwar that more than three-fourths of its villages are owned by Jahāgirdārs, and not seldom do we notice the curious fact of even a small wretched village being held by a number of Jahāgirdārs persistently toiling and moiling on their insignificant portions of soil, but never thinking of quitting their villages to improve their circumstances although reduced to abject poverty. Such is the case with Ghaṭiyālā *e.g.*, which belongs to no less than twenty Jahāgirdārs who have been so much impoverished that some of them willingly came to serve us as coolies in the discharge of our work there, and not a little did it pique our pride to find such menial service being done to us by the Jahāgirdārs.

30. The objects of archæological interest here are two, and are situated about a mile to the east of the village. They are what are called by the people *Mātā-ki-sāl* and *Khākhū-devlām*. The first is almost a ruin, and nobody would have been able to say to what religious sect the structure belonged from the mere remains of it as they stand at present (Photo. No. 2805). But in a niche, which has been fortunately preserved, is a slab *in situ*, the left half of which is engraved with an inscription, and the right sculptured into the figure of a goddess seated on a lion. The carving of this figure is very fine, and is doubtless old. It is after this goddess that the ruin is named *Mātāji-ki-sāl*. The goddess, however, is not a Hindu, but a Jaina, deity, as the inscription informs us that the temple was dedicated to a Jina. It also tells us that it was erected by a king of the name of Kakkuka of the Pratihāra dynasty. The princes of this dynasty appear to have ruled over the central part of Mārwar as feudatories of the imperial Pratihāra dynasty reigning at Mahodaya, *i.e.* Kanauj. The inscription is in Prakrit, as may naturally be expected in an old Jaina temple whose scriptures are in Prakrit, and has been published by Prof. Kielhorn in the *Jour. R. As. Soc.* 1895, p. 516.

31. A little to the east of *Mātāji-ki-sāl* is the other site of interest popularly known there as *Khākhū-devlām*. The most prominent object here is a *lāt* or column of red sand-stone (Photos. Nos. 2800 and 2801). It is not composed of one whole stone, but consists of three parts—the capital forming one, and the shaft two, parts. The capital is decorated with a quadruple image of Gaṇapati, each facing the cardinal direction. That on the east is intact, but the others have suffered greatly from weather. The topmost part of the capital has become

honeycombed from the effects of the elements. The lower part of the shaft bears no less than three inscriptions, one on the east and two on the west. The former is the longest of the three, sets forth in Sanskrit prose the genealogy and exploits of Kakkuka, and informs us that he erected two pillars, one in Maḍḍodara (Maṇḍor) and the other in Rohimsaka, *i. e.* doubtless the old city that was situated round about these ruins, and not far from the present village of Ghaṭiyālā. The Prakrit inscription in *Mātāji-kī-sāl* gives us exactly the same information, but mentions the old name of the village under the slightly different form Rohimsakūpa. The date of the erection of the pillar at Rohimsakūpa as given in the *lāt* inscription is identical with that specified in the other, *viz. saṃvat 918 chaitra śudi 2 budhe hasta-nakshatre*. We are also informed by both the inscriptions that, at Rohimsaka, Kakkuka established a *haṭṭa* and caused it to be inhabited by the *mahājana*. More light on this point is, however, thrown by the upper and longer of the two inscriptions on the *lāt* on the west side as just mentioned. This inscription begins with obeisance to Vināyaka (Gaṇapati) who, we are told, was placed on the pillar to ensure prosperity. This leaves no doubt as to the figures on the capital being those of Gaṇapati. We are then informed that the village of Rohimsaka had formerly been infested by the Ābhīras (Ahirs), and was consequently not resorted to by the good people. But Kakkuka inflicted a crushing defeat on them, and established a *haṭṭa* or market adorned with variegated streets, built many houses and induced the *mahājana* (the big folk) consisting of the Brāhmaṇas, warriors and merchants to live and settle there. And it is all but certain that it was to signalise his victory over the Ābhīras that Kakkuka raised this *kīrti-stambha* or column of fame at Rohimsaka. It is worthy of note in this connection that the old village is said to have been deserted by the people in consequence of the turbulences of the Ābhīras. I have elsewhere mentioned that the Ābhīras were a foreign nomadic race who entered India in the first century A.D., and have been spoken of as *Mlechchhas* (foreigners) and *Dasyus* (robbers) in the Śāntiparvan of the Mahābhārata. The Ābhīras are the same as Ahirs of the present day. They are no doubt now a practically settled race, but as early as the ninth century they do not seem to have given up their predatory instincts in Central Mārwar at any rate.

32. It has just been stated that Kakkuka erected one column at Rohimsaka and another at Maḍḍodara (Maṇḍor). The first is the one just described, but the second I was not able to trace at Maṇḍor. Probably it has been destroyed, and no vestige of it now remains.

33. The place where Kakkuka's column at Ghaṭiyālā stands is, as said above, called *Khākhu-devlām*. It is difficult to avoid the conclusion that the name of the Pratihāra chief has been preserved to this day under the form of Khākhu. The word *devlām*, however, in Mārwarī signifies a memorial stone, and denotes the same thing as the Gujarāṭi word *pāliyā*. And, as a matter of fact, many memorial stones can be seen round about Kakkuka's column (Photo. No. 2801). About half a mile north-east of it are to be found other memorial stones (Photos. Nos. 2802—2804), which are even older than the former. In fact, Mārwar is full of memorial stones, and an account of these would be highly interesting; but it must be reserved for the *Archæological Annual*, as it would be too long to be inserted in a Progress Report.

34. Teori is twenty-two miles north of Jodhpur. On receiving intimation that it contained an ancient Jaina temple, we went thither from Ghaṭiyālā, but were disappointed, as it could not be anterior to the seventeenth century (Photo. No. 2808). Such is the ignorance of the people that they cannot distinguish an old from a new structure. Any edifice which is but three or four hundred years old is looked upon by them as a monument of great antiquity, and, as the outside walls of this temple have been profusely carved, the more intelligent and knowing of the people insisted upon the temple being called very ancient. But, as it is, the carving is quite out of taste, coarse and inferior. Not far, however, from Teori, I was fortunate enough to discover a temple which is really very old, but which, as its exterior is not carved, is regarded by the villagers as later in age than the Jaina temple. This is popularly known as *Khokri mātā-kā mandar*. It is out of the perpen-

dicular, and has leaned greatly on to its proper right (Photos. Nos. 2806 and 2807). The walls are quite plain and devoid of all ornamentation. The spire is peculiar and of a style hitherto unknown to me. But the horse-shoe and other ornaments of the *sikhara* are deeply and artistically sculptured, and the temple can hardly be supposed to be posterior to the ninth century. Tradition ascribes the original erection of it to a goldsmith named Khokrā. The *mātā*, who is enshrined in the sanctum, is *Gajalakshmi*. This latter, though old, does not appear to have been originally installed there.

35. Fourteen miles to the north of Teori, is Osia, which is a village belonging to a Rajpūt Jahāgirdār. According to local traditions, it was at first known as Melpur Paṭṭaṇ. About a mile and a half to the north-west of the place is shown a tumulus with foot-prints carved on the top, and containing the relics of an ascetic called Dhundli Mall. One day his pupil went to the village for alms, but nobody gave him any grains. Thereupon the ascetic became enraged and cursed the village, and so the old Melpur Paṭṭaṇ became *dattān*, i. e. buried underground. The town was afterwards re-peopled by Uppal Dev, a Paramāra prince, who, being pressed hard by his enemies, sought refuge at the hands of a king of the Paḍiār (Pratihāra) dynasty which then reigned supreme in Mārwar. The Paḍiār sovereign assigned the ruins of Melpur Paṭṭaṇ to the Paramāra king, and asked him to take shelter there. The latter re-peopled the desolated village, and named it Navanerī Nagari. But the village was also called Osia, because Uppaladeva took *oslā* there, the word signifying "refuge, shelter" in Mārwarī language. And it was this Uppaldev who built the temple of Sachiyā *mātā* who is the tutelary goddess of the Sāmklhā Paramāras. A few years after, there came to Osia a Jaina *Jati* of the name of Ratan Prabhu, disciple of Hemāchārya. Completely foiled in his attempt to make Jaina converts there, he had recourse to a ruse. He prepared a snake of cotton, and infused life into it. At his orders the snake crept stealthily and unseen into the palace, and bit the only son of the king. All remedies were tried, but to no purpose, and the prince was on the point of death. The king avowed that he would give anything to see his son restored to his previous condition. Ratan Prabhu approached, and bade the snake suck out the poison. This was done, and the prince forthwith regained his health and strength. Ratan Prabhu insisted upon the king and all his subjects embracing Jainism. So they had to become Jainas, and this enraged Sachiyā *mātā*, as she could no longer obtain any living victims. She cursed the people, and asked them to stay there under pain of themselves and their posterity being destroyed. The Osvāls, i. e. the original residents of Osia, had to flee headlong in all directions. But they prayed to the goddess, and propitiated her to the extent of allowing them to present offerings to her after the performance of marriage rites. And no Osvāl now passes at Osia the night of the day on which he pays his homage to the *mātā* for fear of being overtaken by some calamity or another. So much for the Brahmanic account. The Jaina legends vary greatly, and are recounted in the *Pattāvalī* of the Upakeśa *gachchha*. This has been ably translated into English by Dr. Hoernle in *Ind. Ant.* Vol. XIX. p. 233 ff.

36. When I was at Teori, I was given to understand that there were only two temples at Osia that would engage our attention, viz. the Jaina temple and the temple of Sachiyā *mātā*. But, on actually going to the place, I was agreeably surprised to find that it literally abounded with ancient fanes. There are no less than twelve large temples on the outskirts of the village including the Jaina one, and, to the east of it, is perched, on an eminence, the celebrated temple of Sachiyā *mātā* surrounded by five other temples. Those below are almost all of them of the same style, and bear a very close resemblance to those at Jhālrapaṭṭaṇ, Ānvām and so forth in Rājputānā, and at Eraṇ, Paṭhāri and so forth in the Central Provinces (Photos. Nos. 2809—2842). The latter range in point of age from 700 to 800 A.D. The Osia temples must, therefore, be referred to this period. This conclusion is further confirmed by the fact that, in the outer porch of the Jaina temple just alluded to (Photo. No. 2839), there is an inscription no doubt greatly mutilated but sufficiently preserved to inform us that it was originally constructed in the time of the Pratihāra king Vatsarāja. For Vatsarāja we have the date 783-84 A.D. supplied by the Jaina Harivaṃśa of

Jinasena. The Jaina temple was, therefore, erected in the last quarter of the eighth century, and the other temples also, which are exactly of the same style, must be supposed to have been built about this time. Such is not, however, the case with the temples at Osia on the top of the hill. Excepting the temple running along that of Sachiya *mātā* which faces the west like it (Photos. Nos. 2845 and 2846) all are of later age. The temple of Sachiya *mātā* appears to have undergone repairs and restorations from time to time, and cannot, as it stands, be earlier than the thirteenth century (Photos. Nos. 2843 and 2844). The other temples are somewhat anterior to this, and are, on the whole, good specimens of the style of architecture prevailing during the Solanki supremacy (Photos. Nos. 2847—2852). It would be out of place to describe all these temples in full as they deserve to be. An account of them must consequently be reserved for some such organ as the *Archæological Annual*, where the accompaniment of illustrations would highly enhance the interest and value attaching to these early monuments. I cannot, however, leave this subject without laying an emphatic protest against the manner in which these precious relics of the past, which are gems of their kind, are being treated by the villagers and the Jahāgirdār. One cannot help saying that they are like pearls before the swine, when one sees that these temples, which ought, truly speaking, to generate feelings of awe and worship in the minds of the Hindus, are most shamelessly being used at present as public latrines. The temples were so dirty and filthy, and gave out such an obnoxious smell when I visited Osia that I had to ask the Thanedar to issue orders to thoroughly clean them both inside and outside. I was at Osia only for the space of twelve days. The first four days after the temples were cleaned, they remained in good condition as every now and then we used to go there for our work. But, on the fifth day, there was a heavy downpour of rain, though such a thing is rare in Mārwar, and we were prevented from going out. On the day following when we resumed our work, we found to our disgust that many of the temples had been rendered foul by the people, and we again had to run the gauntlet of smells. Not only were these old temples, sparkling with the play of light and shade over its manifold artistic ravishing carvings, used as general latrines but some of them even had been turned into cattle-sheds and lumber rooms. To take the most grievous instance of the kind, the most magnificent of these ancient edifices just because it happens to be in the immediate neighbourhood of the Jahāgirdār's mansion has suffered most by being converted to such profane and base uses. On the raised terrace round the temple, on the south, are tethered his camels to the pillars of its *sabhāmandapa*. The chamber in front of it is closed with stones piled into the spaces, and is used as a lumber room. The shrine doorway also is similarly closed, but only half way up from the threshold, and the interior is utilised for storing camel's food. The passage from the steps below to the *sabhāmandapa* is blocked with a large log to prevent cattle getting in, and, as if to exhibit complete ownership over the temple, its precincts have been fenced in with the thorny shrubs which have but too luxuriant a growth in those parts.

37. Osia interested us not only in consequence of its old temples but also in consequence of its old memorial stones. To the north-east of the village is standing a memorial stone bearing the date 895. As I was moving along there, I chanced to see tops of some stones buried in sands. An idea occurred to me that they also might be memorial stones. I requested the Thanedar to ask his men to dig them out, and he did it with alacrity. And to my great surprise not less than twenty such ancient memorial stones were taken out, and I have not the least doubt that, if excavation is systematically carried on, many more will be brought to light. The results of these finds will be discussed in my account of Osia which I shall shortly write for the *Annual*.

38. About twenty-two miles south-east of Jodhpur is Visalpur which, as its name indicates, was an old place. Tod says: "There was an ancient city here in former days, which was engulfed by an earthquake, though part of a gateway, and the fragment of a wall still mark its site. No inscriptions were observed. The water is obtained from a lake." No vestiges of its antiquity now remain, even the gateway which was standing ten years ago being destroyed. Not more than eight miles from Visalpur is Kāpardā, which is celebrated for a Jaina temple,

Visalpur.
Kāpardā.

The structure is not old. It could not have been constructed before the sixteenth century (Photo. No. 2855). But it is wonderfully high—so high that it can be seen even from five miles distant. Round about Kāpardā are three or four old shrines, which are very plain and not of any particular interest. A modern shrine, however, not far from the Jaina temple, has an old doorframe stuck into it, which, though a little weather-worn, is well carved and somewhat interesting (Photo. No. 2856).

39. Six miles to the north of Kāpardā is the village of Buchkalā which is famous for two early temples. The smaller contains a *linga*, and is called "temple of Mahādeva." The larger is empty, but is popularly known as the temple of Pārvatī (Photos. Nos. 2857-2859). The latter faces the west, and has only three—the principal—niches on the exterior. Those facing the north and south contain respectively the images of Narasimha and Trivikrama. The figure in the remaining niche, i.e. at the back and facing the east, is unidentifiable. The same figure is carved on the lintel of the shrine door. It has four hands, and doubtless represents some form of Vishṇu as the mace, discus, and conch shell can be distinctly seen held in the hands. The porch and the front part of the hall have disappeared. The roof of the latter is also destroyed. The finial and the *āmalasara* of the spire are gone, and so also the principal band on the south face. The destruction of the spire and the porch of the hall is, in all probability, due to a large *pipal* tree overspreading itself on the top. Though this old temple is undoubtedly architecturally interesting, its chief importance lies in an inscription engraved on a pilaster of the *sabhāmandapa*. It refers itself to the reign of P. M. P. Nāgabhaṭṭa, son of M. P. Vatsarāja, and is dated *saṃvat* 872 *chaitra sita paksha pañchamī*.

40. The other temple faces the east, and consists of a sanctum and a porch (Photos. Nos. 2860 and 2861). Excepting the roof of the porch, which is rebuilt, the whole of the old structure is preserved intact. In the principal niches on the north and south faces are Harihara and Gaṇapati respectively. In the back niche is a standing image of a goddess with four hands. Below on each side of her is a cup (?) with flames issuing out of it, and above on her right is a *linga* and on her left Gaṇapati. At the top are sculptured the *Navagraha* which have suffered greatly from the effects of weather. On a pilaster in front of the shrine door is an inscription, which has been very much defaced, and it is probably the epigraph dated in "S. 1224" referred to by Tod. It is, however, inexplicable how such an indefatigable antiquary like Colonel Tod noticed this inscription which is of but minor importance, and failed to detect the other inscription which is of supreme interest.

41. Six miles to the north-east of Buchkalā is Pipād which is one of the chief towns in Mārwar. The legends connected with the foundation of the city as well as of the lake which is one of the attractions of Pipād have already been recounted by Tod. The objects of antiquarian interest are here three: (1) the temple of Piplād *mātā* from which Pipād derives its name, (2) temple of Vishṇu, and (3) a *kunda* or tank with a small broken shrine on its border. The first two are in the city, and the last outside. The whole of the first temple excepting the modern domical roofs is old (Photo. No. 2862). Garuḍa figures on the shrine door, and near the bottom at the sides are carved Gaṅgā and Yamunā. Inside is an image of a goddess called Piplād *mātā*. It is, however, doubtful whether the temple was originally dedicated to this goddess. For the principal niche at the back contains an image of Kārtikeya. In the principal niches on the north and south are Gajalakshmi and Varāha. As this temple is surrounded by houses closely on all sides, it was difficult to take more than one photograph, and even this had to be taken from the upper storey of a neighbouring house.

42. The second temple, which is dedicated to Vishṇu, is the oldest of all, but I was bitterly disappointed for a three-fold reason, first because against its walls and on its top have been built all sorts of houses which have rendered it impossible to inspect the exterior. Secondly, this overcrowding of houses has made the interior so dark that it is not safe even to walk in the interior without a lamp, and thirdly the pillars and the shrine door have been covered with such thick

coatings of plaster that the beauty of their deep artistic carving has been completely marred by the lumpiness. On the dedicatory block on the lintel of the shrine door is Gaṇeśa, but the figures sculptured above and on the sides of the door frame are too thickly encrusted with whitewash to enable one to identify them. Inside is an image of Śeṣhaśāyī, which does not, however, seem to be the one originally installed there. Both the door frame and the pillars of the hall resemble closely in style those at Osia, and are no doubt to be attributed to the eighth century (Photo. No. 2864).

43. Of the small shrine near the *kunda* or step-well, the front has completely disappeared excepting the lintel stone which is fallen close by. On the projecting block thereon is Gaṇeśa, and above are carved the *Navagraha*. The shrine faces the west, and contains images of Viṣṇu, Mahishāsura-mardini, and Gaṇapati in niches facing the north, east, and south respectively.

44. After leaving the Bilādā district in which are situated Kāpardā, Kinsariā, Buchkalā, and Pipād, we went to the Parbatsar district. We did not meet with very ancient sites here.

The most noteworthy place from the antiquarian point of view in this district is Kinsariā, which is but a hamlet about six miles to the west of Parbatsar, principal town of the district of the same name. On the top of a neighbouring hill is perched the temple of Kinsariā or Kaivāsa *mātā*. The hill is about 750 feet high, and it takes no less than two hours to ascend the steps, which run serpentine and which are in many places out of repairs, rendering the climbing of the hill no easy task. The temple has undergone so many renovations that very little of the original now remains (Photo. No. 2865). It faces the east, and excepting the basement and the *mandovara* all is modern work. Even in the case of the latter, modern sculpture has in two or three places been stuck into the old. To the antiquarian, however, the interest of the temple is centred in the Sanskrit inscription stone built into the front wall of the *sabhāmandapa*. It is no doubt weatherworn, but a patient and persevering inspection will deduce from what remains much historical information of great interest especially as it describes a new branch of the Chāhamāna dynasty not known to us from previous records. The date of the inscription, so far as I was able to make out, is V. E. 1056.

III.

II.

45. Not more than a mile east of Kinsariā is the village of Khijārpur, on the outskirts of which stands an old temple which is almost a complete wreck. The *sabhāmandapa* and the porch, if there were any, have entirely been destroyed. The shrine door, however, remains intact. On the lintel is Garuḍa pulling the tails of serpents and below at the bottom of the doorframe are Gaṅgā and Yamunā (Photo. No. 2866). In point of style the doorway so remarkably closely corresponds with those of the Osia temples that it can scarcely be seriously doubted that, like the latter, this also must be assigned to the eighth century. The wall mouldings have in a great many places disappeared (Photo. No. 2867), but what remains shows that it was a Vaishṇava temple.

46. About a mile and a half south of Kinsariā are a number of *devlīs* or memorial stones with inscriptions engraved upon them, none of which is older than the seventeenth century. One of these obtained an undeservedly great importance in the eyes of the people of the neighbouring villages only a few days ago! A crack-headed Brāhmaṇ, who had but a smattering knowledge of reading and writing, once chanced to pass that way, and the largest of these stones attracted his notice. The inscription on it is well nigh an illegible scrawl, but it contains many figures. He thought that the stone indicated the spot where a treasure equal to that amount had been buried in the ground. As he was on the point of commencing digging operations, the Hākim of Parbatsar obtained intelligence, and forthwith sent a few armed men to guard the place day and night. An impression of the inscription was taken, and sent to Jodhpur for decipherment. As I have already said, it has been so badly written that it is not possible to read it intelligibly. So nothing definite could be made out of it, and it was surmised that the figures therein given referred to the expenses incurred in excavating a well. The watchmen were called back, and nobody seems to have afterwards troubled himself with digging out the treasure.

47. Maglāṇā is about ten miles north-east of Parbatsar, and Makrāṇā is six miles north-west of Maglāṇā. Makrāṇā is of course celebrated for marble mines, and supplies the whole of Rājputāṇā with this stone. The only objects of antiquity at these places are two old step-wells. That
- Maglana.**
- Makrana.**

at Maglāṇā (Photo. No. 2863) had an inscription stone which has now been removed to the Historic Office at Jodhpur. It speaks of the excavation of the well in the reign of *Mahā-rājaputra* Sri-Jayanta, staying at Maṅgalāṇaka, *i. e.* Maglāṇā, and son of Padmasiha who himself was son of *Mahāmandaleśvara* Kaḍuvarājadeva, subordinate to Balanadeva reigning at Raṇasthaṁbhapura (Ranthambhor) who again was feudatory of Śrī-Bhagasādāna and ruling at Ajogamī (?). The date specified is *Samvat 1272 jeshtha vadi 11 ravi-vāre*. The other well, *i. e.* the one at Makrāṇā, has its inscription *in situ*. It is in Persian, and may freely be translated as follows: "Since low (caste) people were filling water from this well along with noble (high-caste) people, it has been stopped. God forbid! If any Mussalman allows it, he is an infidel, and if any Hindu (allows it), the punishment of excommunication is upon him. Date—Friday 1st of the auspicious Ramazān the glorious regnal year 25, corresponding to A. H. 1061. Under management of Mirza Ali Baig." As the date A. H. 1061 is equivalent to A.D. 1650, the 25th year must refer to Shah Jahan's reign. Mirza Ali Baig must have been his local governor.

48. About sixteen miles north-north-west of Bādmer, the principal town of the Mallāṇī district, is an obscure village called
- Kiradu.**
- Hātmā. It is a place owned by more than one Jahāgirdār, and there is only one well which supplies water not only to Hātmā but also four or five neighbouring villages, notwithstanding that it is very hard to digest. Hātmā is noted for the ruins of Kirādū about two miles from it, and as it is scarcely above a mile from the Railway line running from Marwar junction to Karachi, it is not unfrequently visited by the Railway Officers who come there to visit the ancient remains of Kirādū. One such officer *e. g.*, was Mr. R. Todd who supplied Captain Luard with a photo. of the pillars of, and a rubbing of an inscription in, the most important of the temples at Kirādū (*Ind. Ant.* Vol. XXXII. p. 484). But two mistakes seem to have crept into Captain Luard's account. The name of the place is not Kherālu as he writes but Kirādū, and it is not thirty, but about eighteen miles from Bādmer. The other mistake refers to the transcript of the inscription, of which I shall speak later on.

49. The ruins of Kirādū are extensive and are spread along the foot of a mountain for a little over a mile. The place is still known by the name of Kirādū, although it is now quite desolated. For the first two days quite a number of men from the hamlet accompanied us to these remains, and were watching our movements with apparent curiosity, but with a little inward suspicion as I then surmised. On the third day, only I and an office peon went out for our work, and this time we were accompanied by only one villager. He was one of the Jahāgirdārs. I was taking photographs of the temples. As I was focussing a temple on the camera screen with the focussing cloth thrown on my head, I twice or thrice noticed the Jahāgirdār coming quite close to me and carefully bending down just to see what I was doing inside the cloth by looking through one of the openings in the folds. I doubtless marked it, but passed it without notice. Soon after the peon who was with me was sent to fetch water for taking impressions of an inscription in a temple, and only I and the Jahāgirdār were left together. As I was now focussing another object, the Jahāgirdār, who was no longer able to contain himself, drew near and whispered to me that he had some important proposals to make for my kind consideration. I could not understand what he meant, but asked him to unbosom himself of every thing that was in his mind. He said that famine and other adverse circumstances had reduced him to the utmost straits, that he was badly in need of money especially as he had three daughters to marry, and humbly requested me to take him as my assistant in the work of inspecting and digging out treasures buried underground in the ruins round about us, that he would be content with a paltry sum for his remuneration, and solemnly promised that he would rather lose his head than divulge any thing about our affair. Nothing amused me more, but I tried to undeceive him. I informed him that we were not treasure-

seekers, and that our work consisted merely in photographing and taking sketches of ancient temples. But he was not convinced. He pointed to our camera, and said in all seriousness that it was that instrument that enabled us to find out treasures. I called him close beside me, and allowed him to see the image on the focussing screen to bring home the truth to his mind that it was merely the pictures of ancient monuments that we cared for and that were represented on the screen. He inspected the image, and with glee exclaimed that this but confirmed him in his inference. The instrument—the camera—turned the whole temple topsy-turvy, referring to the reversed image on the focussing screen, and by turning and reversing every object in this manner it enabled us to light upon hidden treasures much more easily than excavations at random. I could hardly forbear laughing, and thought that all attempt was futile to convince him otherwise.

50. In the ruins of Kirādū, the remains of many temples and mansions can be traced, but all of them except five fanes are utter wrecks. The largest of these faces the west, and consists of a shrine, antechamber, hall, and porch (Photos. Nos. 2869 and 2871). The roof of all except the shrine is completely gone, but there can be little doubt that the centre of the hall was covered by a domical roof resting on eight long pillars octagonally arranged, the side roof of the hall and the roof of its porch being supported by short pillars standing on the parapet walls. The short pillars are of the pot and foliage type of about the eleventh century, and resemble those at Muṇḍherā. The lower halves of the shafts of the longer pillars are plain, and were probably renewed (Photos. Nos. 2872-73); the upper are richly carved, and from their corbels issued arches touching the undersides of the lintels above, but they have all been destroyed. The shrine door is elaborately sculptured, but a part of it at the bottom has been covered with *debris* that has accumulated in large quantities all over in the interior of the temple. In the centre of the door lintel is a figure which may be of Garuḍa, but is, in all likelihood, that of Kīchaka. Above in the middle is Śiva seated on Nandī, and at the proper right and left ends are Brahmā and Viṣṇu. Between Śiva and Brahmā or Viṣṇu is on each side another figure of Śiva without, however, his *vāhana* Nandī. Above still on the frieze is in the centre a curious figure in which Brahmā, Śiva, Viṣṇu, and Sūrya appear to be blended. It has one face, and originally had ten hands in all, some of which have now been broken off. The objects, held in the hands that have remained, are the two lotuses of Sūrya, the mace and discus of Viṣṇu, the libation ladle of Brahmā, and the bow and arrow probably of Śiva. The figure has been flanked by Nāṭeśa on both sides, and further at the proper right end is Gaṇapati, and at the left a figure which is unidentifiable. The latter has the swan as its vehicle, but is certainly not of Brahmā whose image carved in the lower compartment bears not the least resemblance to it. The interior of the shrine is empty, but the side walls have each a cell, and not a niche, hollowed into it. In the principal niches on the outside walls of the shrine, are, facing the south, east, and north, Bhairava, Nāṭeśa and Chāmundā, all more or less destroyed, and the exterior is otherwise decorated with *aṣṭa-dikpālas* or the eight regents of the quarters and female dancing figures. What is specially worthy of note on the exterior of this temple is that the outer face of the basement is carved with the full complement of horizontal mouldings, *viz.* the *grāsapti* or stringcourse of grinning faces with horns, *gajapīṭha* or line of elephants projecting, *aśvathara* or row of horses, and *narathara* or band of men (Photo. No. 2870). This is the second instance I have met with during my tours in Rājputānā of all these mouldings sculptured on the basement of a temple, the first being that of the Śaiva temple called Bandevrā at Rāmgarh in the Kotāh State. With regard to the *śikhara* of the shrine, the central spire has almost completely disappeared, but the smaller ones have been on the whole well-preserved. The doorway, the outside walls and the spire of the shrine leave no doubt as to the temple having been built in the earlier part of the Solāṅki period.

51. On the inside walls of the porch are incised three inscriptions which are more or less mutilated. One referring itself to the reign of Kumārapāla has already been published in the *Bhavnagar Prakrit and Sanskrit Inscriptions*, p. 172 ff. Another is dated in *Vikrama samvat 1218 āśvina śudi 1 guru*, and gives an account of an entirely new Paramāra dynasty. According to Captain

Luard, the third inscription states that the temple was built by *Mahārāja Dhiraj Parmāra Parmat (Parmal?) Dhyrak* on *kārtik sudi 12th saṃvat 1235*. In the first place, the correct reading of the date is *saṃvat 1235 kārttika sudi 13*.... Secondly, what is read as *Mahārāja Dhiraj Parmāra etc.*, ought to be *Śrīmad-Anahilapāṭak-ādhiṣṭhita Mahārājādhirāja Parameśvara Paramabhāttāraka ripuvams-āpraroḥa-saśāṃka-kara Śrīmad-Bhīmadeva-kalyāṇa vijaya-rājye*. It will be seen from this that, whatever was done in connection with the temple was done, not by, but in the reign of, the Chaulukya paramount sovereign Bhīmadeva. Thirdly, the temple itself was not erected on the aforesaid date, as Captain Luard supposes. But we are told that the image worshipped in the temple had been broken to pieces by the Turushkas, *i. e.* obviously the Muhammadans, and a new one was caused to be made and installed on the specified date by the wife, whose name is gone, of Tejapāla, a subordinate officer of the great Rajpūt (*Mahā-rājaputra*) Chohan Madanabrahma, who himself was feudatory to Bhīmadeva. The inscription by the way mentions the ancient name of the place to be Kirāṭakūpa from which Kirādū is undoubtedly derived. The slabs, on which the first and third inscriptions had been engraved, had, I was told, fallen out of the walls, but were reset with mortar at the request of a Railway officer who had come to visit the Kirādū ruins. This ought to have been done with the minimum of mortar without any being seen on the surface, but, as it is, the surface has been in many places besmeared, and the depressions of some of the letters incised completely filled up.

52. Quite in the vicinity of this temple is another which faces the west. There are no means of knowing whether it had any *sabhāmandapa*, but, if it had any, it has been thoroughly destroyed. On the lintel of the shrine door is Kichaka. Above in the centre is Śiva flanked on immediate right and left by Gaṇeśa and Kubera, and at the ends further are Brahmā and Viṣṇu respectively. Above still on the frieze are five niches, the central one occupied by Śiva and the remaining by four goddesses, and between these niches have been sculptured the *Navagraha*. In the principal niches on the exterior are Brahmā, Śiva, and Viṣṇu, each seated on his *vāhana* and with his consort on his lap, on the south, east, and north faces respectively (Photos. Nos. 2874-75).

II. 53. A little further to the west are two temples which are exact copies of this last. The shrine doors are exact counterparts of the latter. The exteriors also are adorned with the same figures, and the same images occur in the principal niches (Photos. Nos. 2876-79).

II. 54. The fifth temple is Vaishṇava, and faces the east. It is well-nigh destroyed (Photo. No. 2880). Of the hall only the eight pillars, which form an octagon and which originally supported the central domical roof, have been preserved (Photo. No. 2883); the rest is completely gone. The front of the shrine is destroyed (Photo. No. 2882). In the principal niches outside facing the south and west are rather curious images of Viṣṇu; the third niche is gone. Of these images the first represents Viṣṇu seated in a *siddhāsana* with ten hands and a nimbus behind his head (Photo. No. 2881). In the second, Viṣṇu has three faces of which one has a tusk and is consequently that of Varāha. He is seated on Garuḍa, and beside him are two elephants one on each side. There can be little doubt that this is the oldest temple we have at Kirādū. The images are better carved, and bear natural poses. What remains of the spire is deeply sculptured, and is also a sign of early age.

55. Twelve miles south-east of Hātmā is Junā. Its full name, however, is said to be Junā Bādmer, *i. e.* old Bādmer in contradistinction with the present Bādmer which is

Junā.

III. comparatively new. Junā seems to have had a very large fort built on an adjoining hill, of which nothing but parts of ramparts here and there remain. About two miles from Junā are the ruins of three temples, all of them Jaina, not very old and of not much importance (Photos. Nos. 2884-89). On the pillars of the hall of the largest of these are four or five inscriptions, of which only two are worth mentioning. The first bears the date *saṃvat 1352 vaisākha sudi 4*, and refers itself to the reign of *Mahā-rājakula Śrī-Samantasiṃhadeva* reigning at Bāhadameru. The last is unquestionably Bādmer, and proves the

authenticity of the tradition that Junā is *Junā* Bādmer. The second inscription gives the date *saṃvat 1356 kṛttika* simply, speaks of the temple as dedicated to the first *tīrthamkara*, and records the erection of two *chatushkikās*.

56. Twenty-four miles south-west of Junā is Choṭṭan which is situated at the foot of a hill. About half way on the hill are spread the remains of three ancient temples, all of them Śaiva. Traces of steps leading to the fanes originally cut in the rock are still visible (Photo. No. 2890), but, as it is dangerous to ascend the hill from this side, people now prefer to go by the other circuitous path. The first of these temples is evidently rebuilt. It faces the east, and consists of a shrine (Photo. No. 2893), hall and two porches. These latter face the east and north. The southern wall of the hall is split up into a number of niches, and near its south-east corner a shrine has been made with an old door stuck in front. The sides of the door are broken up into a number of small compartments containing images of the various *avatāras* of Viṣṇu, such as Buddha, Kalki, Vāmana, Varāha, and so forth. The exterior of the shrine is rebuilt, and has no niches. On the pillars of the hall are incised three or four inscriptions, all modern except one whose date begins with 13(††), the last two ciphers having peeled off. It refers itself to the reign of Śrī-Kānhaḍadeva, in some way connected with *Mahārājakula* Samvatasīnghadeva.

III.

57. Not far from, and to the north, of this temple is a small but early and interesting shrine. It is composed of a sanctum and a porch. The pillars and pilasters belong to the eleventh century at the latest, and the spire also is of the same age. On the shrine door is Lakuliśa with his head canopied by a seven-hooded cobra. The shrine faces the east, and in the principal—the only—niches on the outside walls on the north, west and south are Chāmunda, Nāṭeśa, and Bhairava respectively. On the front of the lintel resting on the porch pillars is engraved an inscription which specifies the date *Samvat 1365 vārshē poṣhā sudi 6 guru dine*, and speaks of the temple as being renovated for his spiritual merit by Śrī-Dharmarāśi *suta-chelā* (i.e. a pupil considered as son) of Śrī-Uttamarāśi. The very fact that Lakuliśa figures on the shrine door shows that it was a temple dedicated to Lakuliśa, and the names Uttamarāśi and Dharmarāśi contained in the inscription confirm my views expressed in my paper on the Lakuliśa sect that the names of the ascetics connected with the worship of Lakuliśa ended in *rāśi*.

II.

58. The roof of the porch is gone, but the *śikhara* is intact expect for the *āmalasara* which has disappeared (Photos. Nos. 2891-92).

59. At the back of the first temple, but situated on a higher level, is the third Śaiva temple which differs from the first in its hall having three, instead of two, porches. On the dedicatory block of the shrine door is a curious sculpture, perhaps representing an ornamental *liṅga* flanked by a male on one side and a female on the other, each holding and in the act of putting a garland over it (Photo. No. 2895). Above are Śiva in the middle with Brahmā and Viṣṇu at the right and left ends respectively. The principal niches on the exterior are all empty. The spire and the roof of the hall and porches are destroyed. To judge from the style of the pillars, it has to be assigned to the same age as that of the temple of Lakuliśa (Photo. No. 2894).

II.

D. R. BHANDARKAR,

Assistant Superintendent, Archaeological Survey,

Poona, 15th June 1907.

Western Circle.

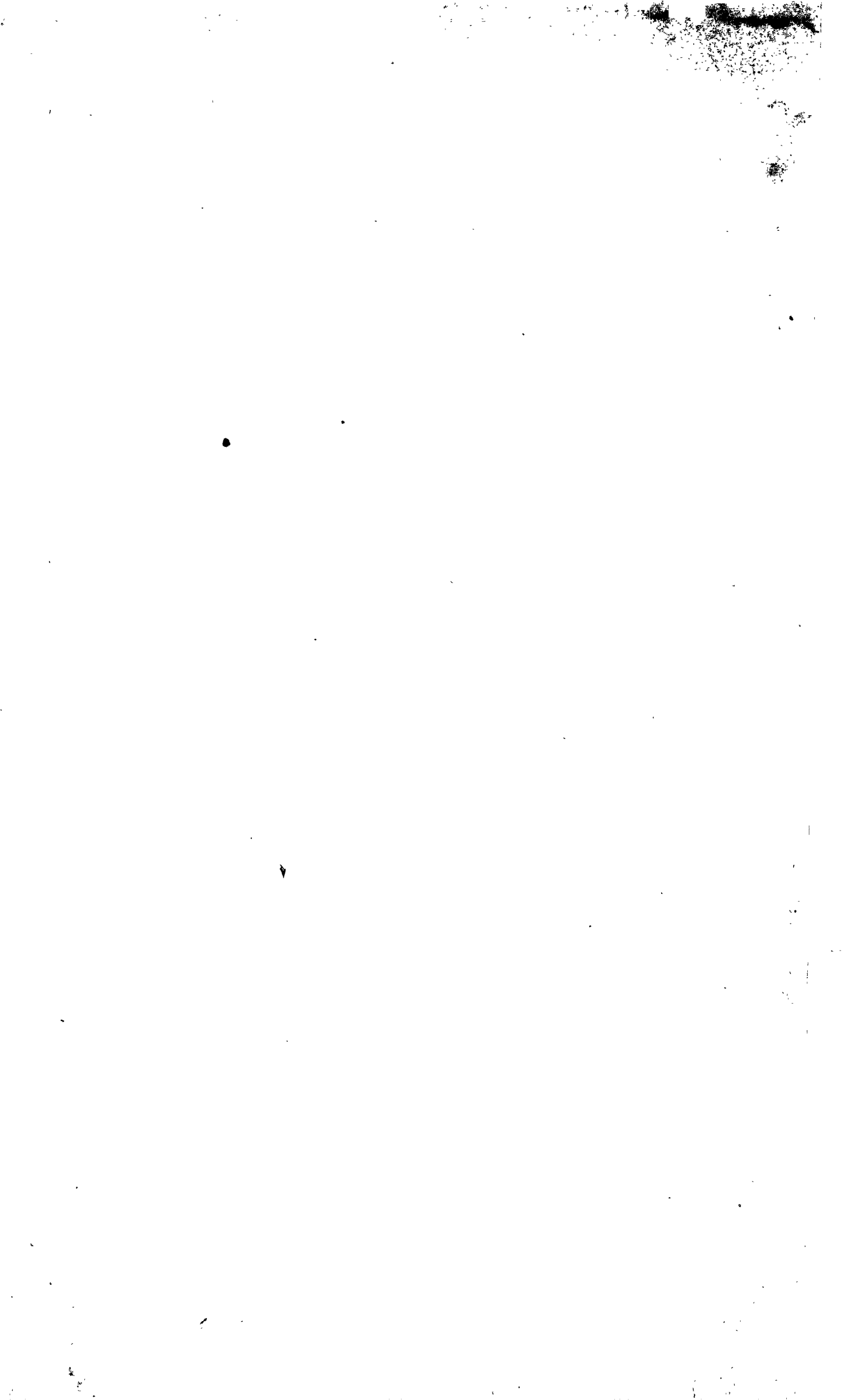
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